AAP BETI

Volume 6

Autobiography of

Kutbul Aktaab Shaikhul Hadith Hazrat
Maulana Muhammad Zakariyya Kandhlawi
(Rahmatullah Alayhi)

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Foreword

We begin by praising Allah and sending choicest blessings and peace be upon His last and beloved Messenger, Muhammad Sallallahu Alayhi Wasallam. All praise be to Allah through whose grace all righteousness is completed. May mercy and peace be upon the most virtuous of all creatures. Hazrat Muhammadur Rasulullah Sallallahu Alayhi Wasallam and mercy also be upon his family, his companions and followers until the Day of Reckoning.

Aap Beati consists of 7 volumes. This publication containing volume 6 is the third in the series. It has been so divided for the sake of expediency, as it contains a great deal about tasawwuf and the lives of the elders. This is very relevant for all of us in our quest to be true and obedient servants of Allah and in following the mubarak sunnat of Allah's beloved Rasul Sallallahu Alayhi Wasallam, but moreso for those treading the path of of 'Sulook' or 'Tasawwuf' (i.e. in terms of advises on spiritual reformation of evils).

In the translation of this momentous kitab, we have at times sacrificed 'English' correctness and fluency to give a more true 'flavour and richness' of the respected authors intent and writings. This problem is further intensified by the incapacity of the English language to accomodate the richness in Urdu.

A word of advice to the honoured reader: We are admittedly aware of our shortcomings and humbly beg that you overlook all errors. If you read with an open mind, searching for spiritual advices, you are sure to find within these pages countless gems of 'Naseehat' which will be a guide on your journey towards the Love of Allah.

Remember this is an overview of the lifestyle of a truly great servant of Allah, Qutbul Aqtab, Hazrat Shaikhul Hadith, Maulana

Muhammad Zakariyya Saheb, Rahmatullahi Alayhi, as described by himself. This is sufficient reason to gain spiritual benefit, blessings and Divine Light (Noor) from Allah Ta'ala, if the correct intention is made whenever reading this book.

We make dua to Allah Ta'ala to grant Hazrat Shaikhul Hadith, Rahmatullah Alayhi, abundant reward for his life-long service to Islam. May Allah Ta'ala also accept the effort and grant abundant reward to all who have assisted in the publication of this book, whether by personal effort, financially or in any other way. Aameen.

Rabi-ul Awwal 1428.
April 2007.
Lenasia.
South Africa.

بسم الله الرحمن الرحيم

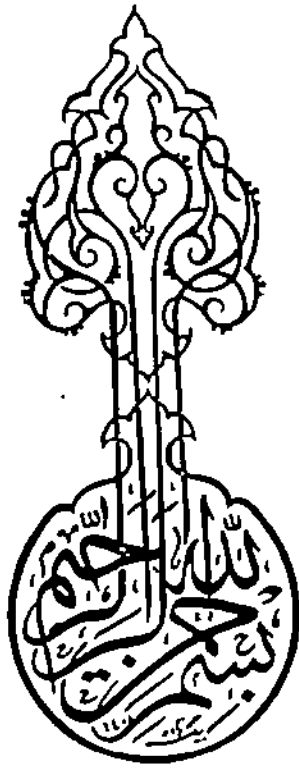
AAP BEATI - VOLUME SIX

AUTHOR'S NOTE

This 'Aap Beati' has been following me around endlessly. On more than one occasion I had already come to the end of it, but then from many sides I was forced and pressured to continue writing it.

On completing the discussion on khalifas and the different types of nisbat in volume five, I fully intended to terminate my writing on 'Aap Beati' and become involved with some academic work instead. Although I was plagued by various internal and external ailments, I was still determined to keep myself busy with some service to hadith for the remainder of my life.

However, I received numerous letters from friends indicating that these topics under discussion in 'Aap Beati' were beneficial and they urged me to continue. Some friends even declared their willingness to have these booklets included in their madrasah curricula. I also received from various sources, news of preparations for reprinting of the contents. I always wrote back to all of them saying, that these booklets were for no special discussions. They were only dictated while I was being treated for my eyes in Aligarh Hospital. While I was lying there, unoccupied, I used to dictate some stories, which I recalled, while a friend noted them down. It was never meant to be a special work of authorship.

I also wrote somewhere that because of my long absences from home during my Hejaz travels, some of my children, especially my grandson Shaahid began to take control of my library. He would look through my letters and choose some which he felt should be published and thus preserved them. After I had listened to some of the letters being read once more, I also felt that there were indeed some, which had to be preserved, otherwise ants and worms would devour them at some time or other.

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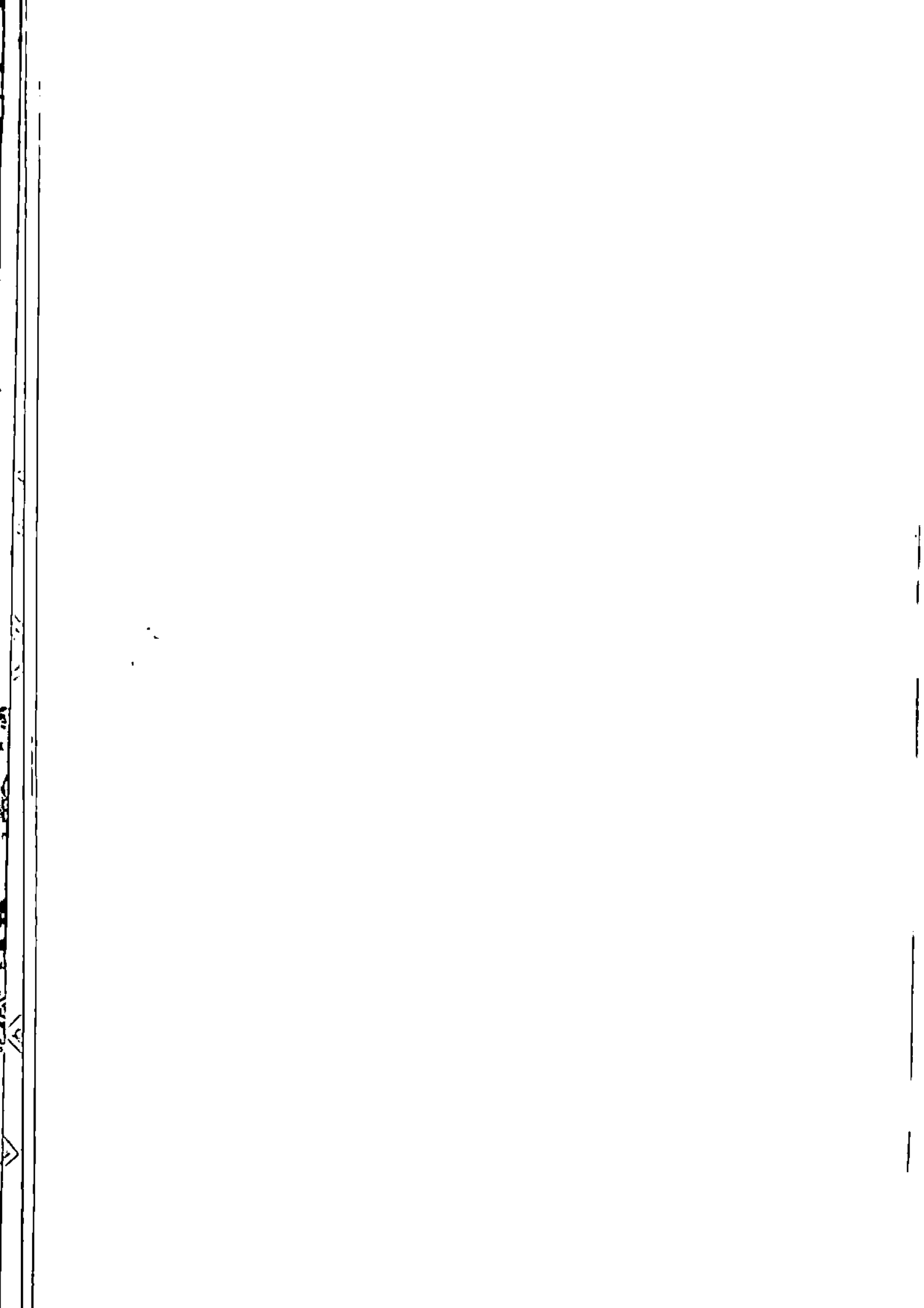
بسم الله الرحمن الرحيم

CHAPTER ONE

1. THE METHOD OF TEACHING OF THE ELDERS

I INTEND WRITING down whatever I remember. In this regard the most important thing is the system of teaching among my elders. Whenever I related any incident which also illustrated the manner in which my elders used to impart their knowledge,, my listeners and friends always suggested that such stories be preserved. Then inevitably I also felt inclined towards that.

The fact of the matter is that (may Allah pardon me), I have a great resentment for the present manner of instruction in the madrasahs. To me it seems that there is a lack of sincerity and what is happening is that there is an exhibition of one's abilities as being superior to that of one's contemporaries. Allah forbid!

My elders and especially my father were very opposed to such methods. As I have already stated on numerous occasions in 'Aap Beati', my Hazrat Maulana Khaleel Ahmad Saheb used to express himself very strongly against giving long explanatory lectures at the beginning of the year, while towards the end of the year, the pages are just being turned over (even without translation or explanation sometimes). In his (Hazrat Maulana Khaleel Ahmad Saharanpuri's) time kitaabs were not taught outside of madrasah hours, neither at night nor on Fridays. It was only during the last part of his teaching days, when he was sometimes called to Gangoh for a month or two, that there would there be classes on Fridays or outside of madrasah hours.

Hazrat especially disapproved of teaching at night, because it meant that students found no time for pre-lesson studies (mutala'ah) nor revision (takraar). Therefore he prohibited it. This dislike which Hazrat had, rubbed off onto me from the beginning and I too am very much against these things. On more than one occasion I have also explained my father's teaching method. He used to say: "In the present method of teaching in the madrasahs, the teacher lectures and explains while the student either does him a favour by listening or sometimes does not even bother to listen. The teacher will be lecturing one way straight ahead while the student enjoys himself casting his mind and eyes this way and that."

My father did not approve of this. He used to ask: "How is it possible for the pupil to acquire ability and competence in this way?"

In 'Aap Beati', volume two, I quoted him as saying: "It is the teacher's duty to remain silent while the pupil should do the talking and explaining. When the pupil makes any mistakes, then the teacher should correct him and if there are too many mistakes, he may close the kitaab and strike it in the face of the pupil. In such a case he should not worry if the cover of the book or the nose of the pupil breaks."

However, this never happened in my presence. Any lack of this approach of his, is the cause for the scarcity of good asaatizah (teachers) these days. So many students graduate annually, but when you are in need of an ustad (teacher), you have to go and search for one with a lamp in your hand.

My father felt that the students themselves should engage in pre-class study, so that they can understand the kitaab on their own. They should then display this to the teacher in class and also

raise any queries and objections. Present day teachers reply that in a class of 15 or 20 pupils this will still be possible, but not in classes consisting of 100 or 200. I say this is not acceptable for two reasons: Firstly, this, that the madrasah authorities desire that their madrasahs should have as many students as possible, is something I greatly resent. In every class there should only be as many pupils as can be comfortably handled by one teacher, and any extra student applications for admission beyond that, should be refused. After all, wherever there are many students desiring to be registered, there is no shortage of madrasahs around that area. Some madrasahs and their principals go about in search of students to increase their student totals.

Secondly, I say, that the classes should be big enough so that the teacher may at random ask any student to read and explain, while he rectifies his errors. In this way students will always have to be prepared because no one knows for sure, who will be asked to read. This system was used by my father to prepare his most prominent students like my uncle (Maulana Ilyaas) and Maulana Abdullah Gangohi, one of the most prominent khalifas of Hazrat Saharanpuri. Maulana Abdullah studied all the kitaabs under him in three years. Hence when Hazrat Thanwy requested my father to name a good teacher for his (Maulana Thanwy's) two close relatives - Maulana Zafar Ahmad Thanwy (Shaikhul Islam of Pakistan) and Maulana Shabbier Ali (previous Mohtamim of the Ashrafia Khanqah, who later died in Karachi), my father chose Maulana Abdullah Saheb. The details of this can be read in 'Ikmaalush Shiyam'.

Maulana Shabbier Ali quotes from his ustad Maulana Abdullah thus: "My respected ustad Maulana Muhammad Yahya Saheb, never taught anybody throughout his life. What he did was that he dissolved a medicine thoroughly and gave it to his students to drink. Why should his prominent student not do the same. When I

was handed over to my ustad (Maulana Yahya), he first made me read Urdu through this spoon-feeding method. In those days when anybody started Farsi, he used to begin with 'Aamad Namah' etc. But my ustad wanted to spoon-feed me and chose a special kitaab 'Tayseerul Mubtadee'. This system continued until I was fourteen years of age, I had already read 'Mishkat' and 'Hidayah'."

Maulana Zafar Ahmad writes: "Maulana Abdullah had a special ability to teach the beginner's initial kitaabs in nahw, sarf and adab. Together with 'Meezaan', 'Munsha-ib' and 'Panj Ganj' I also read 'Tayseerul Mubtadee'. Then after teaching sarf he also taught the section of nahw with 'Nahw Meer'. In those days he made us do translations from Urdu into Arabic and vice versa.

When he went for a walk after Asr, he took us with him and while reciting Qur'aan, he made us do the declensions of various Qur'aanic words and asked us about the etymology of words. In this way, even while still studying nahw, I learnt to speak and write in Arabic and had some practise in it. In those days I wrote letters to my friend in Deoband and used to quote some of my own Arabic couplets. Here is one I remember:

أَنَا مَا رَأَيتُكَ مِن زَمَنٍ   فَازْدَادَ فِى قَلبِى الشَّجن

I have not seen you for a long time
And in my heart the longing increases.

When Hazrat saw my letter, he scolded severely: "What is this? You have already started getting involved with poetry? This is the time for studying and learning."

However, he said to Maulana Abdullah: "Although I scolded Zafar over his involvement with poetry, your method of teaching and its success impresses me because a boy still learning 'Nahw Meer'

is already able to write couplets. Although the couplet was not up to much, the construction was correct."

I learned 'Munsha-ab', 'Panj Gan'j, 'Nahw Meer', 'Sharah Mi-ata Aamil', 'Hidayatun Nahw' and one book in literature 'Kitaabut Tareef wal Adeebuz Zareef' under Maulana Abdullah. Thereafter I did 'Qudoori' and translation of the Qur'aan. That was the year (1393 Hijri) when Hazrat Thanwy had the premonition that Hazrat Gangohi's death was near. Therefore he told my respected ustad to become a mureed of Hazrat. He said: "Enter into bay'at with Hazrat Gangohi. His time is near. Take six months leave from the Thanabhavan Madrasah and go to Gangoh."

During the absence of Maulana Abdullah, I studied some translation of the Qur'aan under Maulana Shah Lutfur-Rasool, some parts of 'Talkheesaat' under Maulana Hakeemul Ummat and the rest of the kitaabs under my elder brother Maulana Saeed Ahmad Saheb, Hazrat Thanwy told us that he had started the tafseer 'Bayanul Qur'aan' and that he would not be able to find any time for further teaching. He said, "I am taking you both (refering to: Bhai Saeed and myself) with me to Kanpur to admit you into the well-known Madrasah Jami-ul-Uloom, to be taught by some of my most prominent students."

He took us to Kanpur to complete our studies. When Maulana Muhammad Ishaaq Burdwani took my admission exam, he asked me which kitaabs I had already studied. I mentioned the named above. Thereupon he said: "You have not studied 'Kaafiyah', nor 'Sharah Jami', nor 'Mukhtasarul Ma'aani'. What do you want to study now?"

I replied: "If I had remained to study in Thanabhavan, I would now have studied 'Hidayah', 'Jalalayn', 'Mishkat' and 'Tayseerul Usool'."

He said: "How can you study 'Mishkat' and 'Jalalayn' without having done 'Noorul Anwaar' and 'Mukhtasar'? Alright, continue reading the lesson of 'Hidayah' from where the other students had stopped."

I read the text correctly and translated. When he asked me to explain the meaning, I replied: "This text is connected to what is written before it. Let me have a look at the previous text."

As I said this he said: "That is enough. You can definitely study 'Hidayah', 'Mishkat' and 'Jalalayn'. These students who are studying 'Hidayah Aa-khirayn' can neither read the text correctly, nor translate and nor do they know to what the text is connected."

I was admitted and he said to Hakeemul Ummat: "This is indeed your karamat that without even having read 'Sharah Jami', 'Mukhtasar' and 'Noorul Anwaar', Maulvy Zafar Saheb is able to read the text of 'Hidayah Aa-khirayn' correctly and translate it, even though he has not had the opportunity of having first studied the text."

Hakeemul Ummat laughed: "This is no karamat. It is the result of good teaching methods. With us Maulvy Abdullah is very skilled in teaching the initial kitaabs. He makes the boys studying 'Nahw Meer' practise translation from Arabic into Urdu and from Urdu into Arabic." "

In 'Ifaadaat Yowmia' it is written that in reply to a question by a certain Maulvy, Hazrat Hakeemul Ummat said: "This system nowadays, where the teachers arrange lessons for their students according to the likes of the students, is completely wrong. There are many latent evils in it. The teachers should in accordance with the ability and competence of the students, choose such text-

books which will in the future be of benefit. Also at the same time the minds and character of today's students have deteriorated.

By giving in to their whims and fancies, the students look upon their teachers as being subservient to them.

These are the things causing problems in the madrasahs nowadays." — Ifaadaat Yowmia, p. 265.

For as long as I have been connected with Mazahirul Uloom in 1328 Hijri, it has always been the system that when a student applies for registration, he has to pass an entrance examination. He fills in a form stating all the kitaabs which he had already studied. A suitable ustad is then appointed to test him and the name of the examiner is written on the form by the madrasah officials. This teacher then tests the capability of the student in those kitaabs and makes a decision as to which classes he should join. This decision by the teacher is very important.

As long as the student is really interested in learning he writes down the kitaabs he had truly studied. Hence if the examiner found some weakness, it was quite common to make him repeat certain kitaabs.

As the era of student's lack of interest in study came, they began writing down kitaabs which they had never studied. When one happened to pass, through his own intelligence or cleverness, then he set about boasting, whereas if they were really interested in study, they would have rather asked to be admitted to those classes, which they had already previously attended. What would it matter to them whether they finished the course a year or so later, for the sake of acquiring more depth and understanding of the subject? When a student had studied some kitaabs before, he had to fill in the kitaabs already studied as well as those he intended.

studying. After Zuhr the teachers gathered to discuss his whole curriculum and if they found it necessary, made it compulsory upon him to study certain kitaabs.

For as long as Hazrat Saharanpuri used to be alive, he himself used to sit in at these discussions. In those days, no student had the courage to complain about the teachers' decision and even if they did feel dissatisfied, they accepted the decision and looked upon it as a favour. After Hazrat, during the era of Hazrat Nazim Saheb and Maulana Asadullah, I myself sat in at these meetings and ordered that the teachers' decision be acted upon and executed.

There were times when some students made representations and if the teachers accepted it, there were no problems. Otherwise I would write: "There are many madrasahs today. Wherever there is education according to your wishes, you may depart and go there."

Now we are in the third era. For about ten or twelve years, due to my personal commitments, I have not been able to attend those very important meetings. Now I hear that students through their forceful persistence, force their applications to be approved, which to my mind and Hazrat Thanwy's is a bad thing. The asaatizah (teachers) are in a better position to understand which kitaabs a student can understand according to his own ability. How can an ignorant student know better?

In 'Aap Beati', volume two, I discussed my father's teaching methods in detail. He used to dictate the laws of sarf for his students to write down and memorise, while giving words for which the student had to give the various forms (tables). I used to recite 'Nahw Meer' and 'Panj Ganj' in four days. He laid a lot of stress on translating from Arabic into Urdu and vice versa while teaching 'Nahw Meer'. Together with 'Nahw Meer' he also taught the forty

hadith. He used to teach 'Kaafiyah' and 'Hidayatun Nahw' together, with 'Kaafiyah' being the basis kitaab. As much as was taught of 'Hidayatun Nahw' in the morning, so much was taught of 'Kaafiyah' by night. In this very same manner, he taught 'Qudoori' and 'Kanz'. In the morning 'Qudoori' was taught as the preparation for 'Kanz' in the afternoon. I have also mentioned that I studied 'Sharah Jami' in three days on a visit to Kandhlah. At that time I did not understand what the "haasil mahsool" (result of the) discussion was. It was only when I taught the kitaab that I understood how important this discussion really was. I did 'Hamdullah' in eighteen days. I have already mentioned the details. Here I only wish to show the system of our elders.

2. HAZRAT MAULANA RASHEED AHMAD GANGOHI, RAHMATULLAHI ALAYHI

THE DETAILS OF Hazrat Gangohi's early studies are noted in his biography: 'Tazkirah-e-Rasheed'. On page 28, it is written: "Hazrat Gangohi and Hazrat Nanotwi were such class-mates that even in the Hereafter they will not be separated. Allah had granted them such intelligence that they used to recite 'Meer Zahid', 'Qazi', 'Sadra' and 'Shams Bazighah' in the manner in which a hafiz recites the manzils of the Qur'aan. If ever they needed to know the meaning of any word, they asked, but for the rest it was not even necessary to translate. Maulana's other students used to think that they were just going along, reading page by page without understanding and with the aim of just finishing the kitaab.

Hence once, someone asked Maulana Mamluk Ali about this and he replied: "Brother, in front of me, no student can ever proceed any further without having understood.""

At another place of the same book it is mentioned: "Hazrat Gangohi read 'Mishkat Shareef' to Shah Makhsoosullah bin Shah Rafee-uddin bin Shah Waliyullah (i.e. without translation).

Sometimes there used to be academic discussions between these two stalwarts of knowledge, which often lasted for hours, with the ustad listening attentively to the students. At times crowds of people consisting of prominent Ulama and others used to be spectators at these debates. Once after such a debate, the ustad summed up: 'Qasim is a very intelligent and brainy person who cannot be caught out, but in this matter, Rasheed is in the right.'"

It is also noted in 'Tazkirah-e-Rasheed': "Hazrat Gangohi's intelligence was natural. Maulvy Deputy Kareem Bakhsh Saheb, the legal expert of the State of Gwalior once told Maulvy Ismail Gangohi: 'I have met your Hazrat and know him for more than fifty years. It is only right that he is so famous for his knowledge. In our student days, I had seen all the students fear him and the students of the madrasah nick-named him 'Is there anyone to challenge?'"

Further the author writes: "During the period when Maulana Gangohi was studying under Maulana Kareem Bakhsh, a foreign student arrived there with the claim that no one could teach him. The ustad did not like this boastful attitude and instructed Maulana Gangohi to go and teach him, and also said: 'Remember, if I see you being beaten, I will cut your head off.' Maulana took the kitaab under his arm and went to that student. After some conversation, he opened the book and a debate ensued. At the end the foreigner was astonished and said: 'Please teach me the whole book all over again.'

Thereupon Maulana Gangohi closed the book and replied: "It was not my aim to come and teach you. I only wanted to bring you down to earth. You were under the impression that none of the Ulama could teach you anything. Now I have shown you that one of the lowest of their students is able to defeat you."

On returning to the ustad, Maulana said: "I have studied under many teachers, but it was only while studying under Maulana Mamluk Ali that I felt satisfied and at ease. I used to complete the kitaabs in a very short time and it was as if the ustad had spoon-fed us." "

Further: "Hazrat Gangohi remained in Delhi for four years during which he studied logic, philosophy, astronomy, mathematics, tafseer, principles of jurisprudence, eloquence etc. During that time he also had the habit of studying and repeating kitaabs already studied."

Those were his student days. Thereafter during his stay in Gangoh, he taught all those various kitaabs but from 1300 Hijri onwards he confined himself to only teach daurah hadith, starting in Shawwaal and finishing in Sha'baan. He alone taught all the daurah kitaabs, teaching initially only in the mornings from ishraaq to chaasht time and towards the end of the year for another hour after Zuhr. In the eyes of today's scholars it would be almost impossible for one man to teach all those kitaabs together with the two 'Mu'attas', in eleven months. One would wonder what could he have taught under those circumstances, but his lessons became so well-known that other teachers used to come from far and wide to listen to him.

In a footnote on 'Khawan Khaleel', I wrote that Maulana Ahmad Saheb Rampuri started daurah on 15th Shawwaal 1303 and finished it on 17th Sha'baan 1304. The next year, in which Maulana Saeeduddin was a student, he started on 21st Shawwaal 1304 and must have finished in Sha'baan although I could not discover the exact date. From 1308 onwards Hazrat suspended these classes because of ill-health. It remained suspended for three years until at the request of my father, recommended by Maulana Khaleel

Ahmad Saheb, he decided to teach once more. Thereupon he started teaching 'Tirmizi Shareef' for an hour daily on 1st Zil Qa'dah 1311 in spite of his ill-health. He could not teach for more than an hour and subsequently daurah took two years to complete. In this way 'Tirmizi' was .completed after 14 months on 18th Zil Hijjah 1312.

Four days later he started 'Abu Dawood' on 22nd Zil Hijjah 1312. Then he had eye trouble and at the request of the students, quickly finished the other kitaabs. 'Abu Dawood' was finished on Thursday 7th Rabee-ul-Awwal 1313. Then he started 'Bukhari Shareef' two days later on 9th Rabee-ul-Awwal 1313, finishing volume one on 1st Jamadul Awwal and started volume two, which was finished on 17th Jamadi-ut Thaani.

After this his eyes began troubling him even more, and he quickly within two months finished 'Muslim', 'Nisa-i' and 'Ibn Majah'. This daurah was finished on 22nd Sha'baan 1313. In spite of all this, his lectures are printed in the form of 'Kowkabud Durree alaa Jami-il-Tirmizi' and 'Laami-ud-Durary ala Jami-il-Bukhari'. Then also there is the unpublished manuscript called: 'Al-Durarul Mundhood alaa Sunani Abi Dawood'.

Apart from that there are my father's handwritten notes of Hazrat's lectures on 'Muslim', 'Nisa-i' and 'Ibn Majah', which I very much would have liked to publish but failed to do so.

It was Hazrat's practise that on 'Tirmizi', he delivered scholarly hadith discourses and discussions on the jurisprudence aspects. In 'Bukhari' he delivered academic discussions on the chapter headings. Apart from these, if any new point was brought forward or new hadith mentioned in any of the other kitaabs, he would comment on it.

Nowadays, Masha-Allah, five or six teachers take charge of the daurah kitaabs, spending up to twelve hours in all daily. Yet towards the end they have to hurry more than Hazrat used to and that at the time when his eyes troubled him. Beyond that Hazrat also had to take charge of the individual conditions of the students.

On page 95 of 'Tazkirah-e-Rasheed' we read: "Together with that Hazrat also kept a careful eye on the students, to check on them and be aware of their coming and goings, their movements, their conversation, appearance, dress etc. He took careful note of their external acts, so as to see nothing in them which was contrary to shari'at. When he saw anyone lacking in enthusiasm to act upon that which they knew, he made the necessary effort to rectify them. At times he did so with hints, straight talk, encouragement and with warnings and threats, sometimes with soft tones and sometimes harshly. For as long as a student did not return to shari'at stipulations he remained quite distressed.

Hazrat was also very desirous to see students become capable and competent. When he found a student to be having some crookedness in his knowledge or if he had an idea that a certain student may later go astray with the danger of leading others astray, he did not begin classes for him and looked for various excuses to postpone the time for starting to teach him, and delayed to such an extent that the student himself became fed up and left of his own accord."

In volume one we read: "His daughter, on finishing the khatam of the Qur'aan, expressed the desire to start learning the translation of the Qur'aan. Hazrat, then, used to recite the Qur'aan to his wife to listen to him. After reciting one and a quarter parah to her at home, he commenced teaching his daughter translation of the Qur'aan. When he started this, some of the daughters of the family joined in these blessed lessons, while he translated in simple Urdu,

the verses of the Qur'aan. During these lessons he also discussed the necessary fundamentals of deen, explaining mas-alas, encouraging the following of the shari'at, warning against disobedience to Allah's commands and inculcating proper Islamic character and virtues.

These lessons used to last about half an hour and he did his duty in rectifying the lives of the ladies."

3. HAZRAT MAULANA MUHAMMAD QASIM NANOTWI, RAHMATULLAHI ALAYHI

HAZRAT MAULANA AL-HAAJ Muhammad Qasim Nanotwi's details of studies have been written down by Maulana Munazir Ahsan Gilani in the three volumes of 'Sawanih Qasimi'. The concise version of which is by Maulana Muhammad Yaqoob Saheb, while Maulana Manazir's book is a commentary thereof.

Maulana Yaqoob writes:

"Maulana is a few months older than me. He was born in Sha'baan or Ramadhaan 1248 and his historical name is 'Khurshid Husain'. When my father returned from haj, he took Maulana and me with him to Delhi. We left in the latter part of 1259 and arrived in Delhi on 2nd Muharram 1260, where we started studying. Maulana was already doing 'Kaafiyah', while I was doing 'Meezaan' and 'Gulistan'. My father had entrusted him with the task of listening to me recite the abwaab (chapters). He also had to question me about word forms and sentence analysis on Friday nights.

In all things he was ahead of his companions. Near our house was a musjid where many students resided. They were often questioned and when it came to Maulana's turn, he always beat his companions and was so far ahead of them that none could catch up with him. He read the books on logic - 'Meer Zahid', 'Qazi', 'Sadra' and 'Shams Bazighah' just like a hafiz recites the manzils of

the Qur'aan. Whenever it was necessary they asked the meanings of certain, otherwise it was not even necessary to translate. (This has already been mentioned in Hazrat Gangohi's story).

My father told him: "There is no need to study 'Euclid' under any ustad. You can do so by yourself." Thereupon Maulana did so in a few days. This story became known among the students and they inquired about it, but Maulana was not one to boast about anything. At that time Munshi Zaka-ullah had some difficult problems on 'Euclid' sent to him by some teacher. Maulana Muhammad Qasim soon solved the problems, which further enhanced his reputation."

This story is told very concisely in 'Sawanih Qasimi'. In 'Arwaah Thalaathah' mention is made that Maulana's name was once to be entered for college, for which he was studying privately. For this it was necessary that he should pass an exam. When it came to the time of the exam, Ramchandar, who was a well known engineer and teacher of engineering, wanted to enrol him into an engineering course, but Maulana Mamluk Ali said: "Maulana Qasim will not attend classes although he will participate in the exams." Just before the exams, the ustad said to him: 'Bhai Qasim, you will have to pass an exam on 'Euclaydus'. Study the various shapes and forms with problems and solutions.'"

Thereupon in one night Maulana Muhammad Qasim looked through about fifteen such geometrical forms until at the end he became somewhat confused and left it, not looking at it again.

At the college, word spread that a certain student had come to be examined in engineering, without having studied anything on the subject. Ramchandar also came to hear of this. He called one of his best students Munshi Zaka-ullah, explained some difficult and intricate questions and solutions to him and then sent him to test Maulana. Maulana easily answered and solved these

questions, but then he himself asked Munshi Saheb a few questions, which he could not answer.

In volume one Maulana Manazir Ahsan Saheb writes that this proficiency in geometry must have been because of having studied the subject under Maulana Mamluk Ali in the old Arabic form. Therefore now it was only necessary to have a look through the book and do some exercises by way of preparation for the exam. There is also a story in 'Arwaah Thalaathah' that a certain English engineer offered a prize of 150,00 rupees to anyone who could divide the angles of a triangle into three equal parts and prove them to be equal. The magistrate of Muzaffarnagar at that time was a man well-known for his knowledge of geometry and mathematics. He brought forth some solid arguments and in his own opinion proved his point. Arriving at Meerut he explained his arguments to the chief justice, who agreed that he was correct. He said to him: "Announce your findings and you will win the prize."

However he was not very satisfied and felt he would be much happier if Maulana would examine his arguments. It so happened that Maulana had to visit Muzaffarnagar at that time. The magistrate asked Doctor Abdur Rahman to arrange a time for Maulana to have a look at his arguments. (This same Doctor Abdur Rahman later became one of Hazrat Gangohi's close friends). He tried very hard but could not find time, until it came time for Maulana to leave for the station. At the station Maulana boarded the train with about ten minutes left before its departure. At this time Doctor Abdur Rahman mentioned the request and Maulana agreed. Thereupon the magistrate read his proofs. Maulana listened attentively and said: "It is quite correct but it is contrary to such and such a law."

Because 'Euclid's' arguments are based upon clear and well-known foundations, and because the magistrate was a man who knew the subject, he immediately understood and left. Doctor Saheb told him

in jocular fashion: "How is it that you read all your arguments to Maulana and then you yourself proved your brain-work to be wrong? If you had announced your findings, surely the one who made the offer would not have understood!"

Maulana Yaqoob mentions: "Maulana did not participate in the exams and this caused all the madrasah asatizah (teachers), especially Master Haydar, great sorrow. Thereafter, on 11th Zil Hijjah 1267, my father passed away after being sick with jaundice for eleven days. We all had to burn incense and wave fans for him. We all used to go to sleep while he remained seated."

Maulana Manazir Ahsan writes that Maulana Nanotwi was taught by his ustad for a year, while he was all alone. In 1261, Hazrat Gangohi arrived and the two became class-mates. The details of Hazrat Nanotwi's studies are not to be found anywhere, except for some scant details. In a footnote on his biography volume 1, on page 35, Qari Muhammad Tayyib, his grandson writes: "I have heard some of my elders say that at the time of teaching the major books on logic, philosophy etc., he used to let the students read up to one and a quarter pages and then explain its meaning in concise terms saying: 'You have now heard the meaning. Now listen to Qasim's views thereon.' Having said this the students would be witnessing a river of knowledge passing in front of them.

Once Maulana Abdul Alee, who later became a hadith teacher at Madrasah Abdur Rab, said: "No sir, we are not interested in listening to Qasim and just want the kitaab's text explained." From that day onwards he took extra care to first explain the texts until all understood before starting his own lecture."

On page 418, volume one, in 'Sawanih Qasimi' the author quotes Maulana Habeebur Rahman, previous Mohtamim of Darul Uloom, Deoband: "While Hazrat was teaching 'Euclaydus' in Chatta

Musjid, and if it became necessary for him to draw any geometrical sketches, he used to pick up the edge of the grass mat and sketch the drawings with his finger, without any compasses or other geometrical instruments."

In this, our madrasah teacher Maulana Abdul Rahman Campbellpuri used to imitate Maulana Nanotwi. He used to trace the sketches on paper or on a slate with his hands.

Maulana Hakeemul Ummat writes about his teachers: "While I was studying in Deoband I used to attend Hazrat's class of 'Jalalayn' during my free period." — Tamheed Tarbiyatus Saalik, p. 2.

Hazrat Nanotwi was very kind to Hazrat Thanwy. Once Hazrat Nanotwi asked him which other kitaabs he was studying. Hazrat Thanwy says: "I was so over-awed by this, that I even forgot the names of the kitaabs. Hazrat having realized that this was the case, started talking about other things and then came back to the same question saying: "Remember it is one thing to learn and study, but it is also necessary to be able to enumerate and understand."

Then Hazrat told a story: "There was once a certain Maulvy, who had memorized the whole 'Hidayah'. During his discussion with another Maulvy, who did not know 'Hidayah' by heart but understood it well, a certain mas-alah was brought up. The Hafiz Maulvy asked where that mas-alah came from. The other answered: "From 'Hidayah'."
Hafiz Saheb said: "No it is not from 'Hidayah'. I know the whole 'Hidayah' off by heart."

A copy of 'Hidayah' was brought and although the exact wording was not found, they found the words from which the mas-alah was deduced. Thereupon the Hafiz Saheb said: "Well, now it seems as if only you had learned 'Hidayah', while I merely memorised it.""

Then Hazrat added: "This is the difference between studying and understanding." — Ashrafus Sawanih, p. 135.

4. MY USTAD HAZRAT MAULANA KHALEEL AHMAD SAHARANPURI, RAHMATULLAHI ALAYHI

THE STUDENT DAYS of my ustad Hazrat Maulana Khaleel Ahmad are mentioned in full detail in 'Tazkirah-e-Khaleel'. I want to merely point out a few aspects about the teaching methods of the elders.

I have stated time and time again, that Hazrat used to be opposed to teachers giving long lectures in the beginning of the year and to just page through the kitaabs at the end of the year in order to finish off, like a Ramadhaan Hafiz. I have also mentioned how he used to reprimand teachers in the presence of others for doing so.

For as long as Hazrat used to teach 'Tirmizi' and 'Bukhari', he taught for two hours in the morning. When in Safar, 'Tirmizi' was completed, 'Bukhari Shareef' was started.

I had often seen that when Hazrat had started teaching, he had a certain book-marker which he would place in the kitaab five pages further on. When he again started, he would place it five pages further on. I was always quite surprised that the lesson would finish and the hour would pass when he reached that spot. It was never so, that the hour passed while a page or two would still be left; or that the pages would be finished while some time was still left, even though during the course of the lessons there would be discussions on laws, virtues and explanations. Yet he never failed to finish the five pages. I wondered about this, and could not understand it.

However in his final year I also attended his classes and during that year I used to study many commentaries before hand and raise

various queries and objections in class, as a result we never managed more than one or two pages in the initial months. Hence towards the end of the year we had to recite up to one and a quarter paras daily. (The details of this can be read in 'Aap Beati' volume four).

Hazrat was transferred from Darul Uloom to Mazahirul Uloom as Sadr Mudarris in 1314 and I handed the chart of his teaching career, obtained from madrasah records, to Maulana Meeruty for publication in his biography - 'Tazkirah-e-Khaleel'. It will also be found noted down in my booklet 'Ahwaal-e-Mazahirul Uloom'.

His teaching programme for the first year 1315 was: 'Bukhari Shareef' (complete), 'Tirmizi' (complete), 'Abu Dawood' (complete), 'Muslim' (to page 30). Thereafter 'Muslim Shareef' was probably transferred to someone else; 'Sharh Nukhbatul Fikr', 'Sharah Aqaa'id' together with 'Khiyali Husami' (as much as curriculum required), 'Maqaamaat' (25 articles), 'Mulla Jalal' (complete), 'Sullamul Uloom' (tasawuraat), 'Mulla Hasan' (complete), 'Meer Zahid' (complete), 'Ghulam Yahya' (complete), 'Hamdullah' (to page 79), 'Mutawwal' (the stipulated amount for curriculum), 'Talkhees-al Miftaah' (to page 50).

It stands to reason that in order for a person to teach all seventeen of these important kitaabs in one year, there would be no time for unnecessary details and long lectures. His lectures used to be very concise and to the point, so that those who wished, could copy his lectures word for word. When any student raised any objections or queries obtained from some commentaries, he went into some detail to explain.

Maulana Aa-shiq Ilaahi Meeruty explains Hazrat's teaching habits on page 195. I too have observed it: "His lectures were concise and to the point, being delivered in clear simple terms. He would

translate into easy understandable Urdu and explain. His voice was not very high nor loud, but could easily reach fifty or sixty students. After explaining, he would give his students the chance to raise their doubts or objections, answering them with a smile. His manner of speaking was like one spreading flowers from his brain."

Towards the end of his life his voice had grown quite weak, but his sweetness in speech was the same as in his youth. For him to complete all those sixteen or seventeen kitaabs before the end of the year was no difficult task, and it had become his general habit to teach and lecture for five to six hours continuously.

Apart from that he also kept a watchful eye over the work of the other teachers. Even this too, was done in his own way. When any special guests came to the madrasah, he himself took them around to show them the place, stopping at the various classes of various teachers for a few minutes.

I too, was tested a few times in this way. One day while I was teaching 'Mishkat Shareef', I had high fever troubling me. Hazrat was at that time showing the Indian Ambassador to Jeddah, the madrasah. I was unaware of Hazrat's presence as he stopped outside my class.

It was only while I was discussing the question of 'Musaraat', that my eyes fell on him. My tongue immediately became tied and I could not speak. Hazrat left. The students then told me that Hazrat had been standing there for about fifteen minutes.

Similarly he also visited the other asatizah (teachers) without them knowing of his visits. It served to keep them on their toes.

5. HAZRAT SHEIKHUL HIND MAULANA MAHMOODUL HASAN, RAHMATULLAHI ALAYHI

HAZRAT SHAIKHUL HIND'S teaching is discussed by Hazrat Thanwy in his book 'Zikr-e-Mahmood: "His manner of teaching was that most of the time he confined himself to teaching any kitaab by explaining the meaning of texts. The result of this was that the kitaab was completed quickly, the student would understand it and become fully acquainted with its contents. In his manner of speaking clearly while explaining himself, he has no equal."

He writes further: "When a student used to read any text, no matter how long, he used to reduce its contents to a few words to explain what it all meant, so that the students could understand the rest of the details by themselves. It would then appear that all the student had to do was to work out the details on the basis of the concise explanation. This resulted in kitaabs being completed quite quickly. I even remember reading a considerable portion of 'Hidayah Aa-khirayn' very easily even without translation."

On page 9, Maulana writes: "Occasionally at the request of the students he himself would read the text. The pleasure experienced in hearing him recite was something only those who witnessed it could perceive. The beauty of his teaching was such that in between he had a habit of telling such interesting tales that after listening to them, many doubts were dispelled."

Hakeemul Ummat writes in the introduction to the book: "I arrived in Deoband in the year 1295. At that time Shaikhul Hind was a lecturer to the 4th year students. Of my books, I studied 'Mulla Hasan' and 'Mukhtasar' under him."

On page 6 he writes: "Up-until the time of my completion, I studied under him continuously. From among the rational sciences, I did

'Hamdullah', 'Meer Zahid', 'Mulla Jalal' under him. I also did many of the hadith kitaabs under him. Of the fiqh kitaabs I did 'Hidayah Aa-khirayn' under him."

Hakeemul Ummat did part of 'Bukhari', 'Tirmizi' and 'Muslim Shareef' under Maulana Muhammad Yaqoob and did the rest, namely, 'Abu Dawood', 'Nisa-i', 'Ibn Majah' and the 'Mu'atta of Imaam Maalik' under Shaikhul Hind.

6. HAZRAT HAKEEMUL UMMAT MAULANA MUHAMMAD ASHRAF THANWY, RAHMATULLAHI ALAYHI

THE COMPLETE details of Hazrat Hakeemul Ummat's studies are mentioned in 'Ashrafus Sawanih' at various places. This is mentioned on page 27: "During his student days Hazrat Thanwy did not mix with the rest of the students. He was either very deeply engrossed in his studies or if he had any free time, he spent it in the presence and service of his ustad, the first mudarris of Darul Uloom, Deoband. Once Maulana Yaqoob was going somewhere and Maulana went to sit with Maulana Sayed Ahmad Saheb. Sayed Saheb asked him the reason for his arrival and Maulana explained that Maulana Yaqoob had gone away somewhere and because he had some free time, he decided to spend it there."

In volume one, page 46 of 'Ashrafus Sawanih' the author says: "Hazrat Thanwy's manner of teaching was very simple and the student after studying under him for a few days, would not be satisfied with any other ustad. He used to say: "When I started teaching I took a great burden upon myself by first memorising my speech and then delivering it. For this reason all my lectures are simple, easy to understand and in proper sequence, so much so, that even the most difficult points could be understood by the students. In other words, I exhausted myself in my efforts to simplify matters for my students. For example in 'Sadra' there is a

very well-known section called 'Muthannat bil-takreer' which is very difficult to explain. Before we came to this section, I delivered a lecture to one student without telling him that this was the explanation of any special section of the kitaab. It was made very simple and he understood it well. His name was Maulvy Fazl Haq, who was the first graduate from Madrasah Jami-ul-Uloom and afterwards he became a teacher at Qanooh. When he admitted that he understood, only then did I tell him that this was what was meant by 'Muthannat bil-takreer'. When he heard this, he became worried.

I said: "There is now no reason to worry, because you are past the difficult stage. Now tell me, is it difficult?"

He replied: "Well, sir, we have been very worried about this section, but this was not difficult at all." Thereupon I read the following couplet:

"Much noise have I heard from the chambers of my heart,
But when I opened it, not a drop of blood came out."

Actually, the chapter is very difficult, but I delivered the explanation in such a carefree and simple manner, that they all understood it. But even in this simplification, I had spent a great deal of time and effort. I often made pain-staking efforts to take the burdens of others, upon myself. During my teaching career I did a lot of this. Nowadays, teachers are not prepared to take even slight burdens upon themselves. The fact of the matter is that there is no kindness and sympathy any more. They only follow the rules."

Hazrat also says: "During my days of teaching, I never lectured for longer, than was really necessary. I mostly concentrated on explaining the texts so as not to waste the students time. I even encouraged my co-teachers to teach the texts in this manner and at times also checked on them. Many teachers often tried to display their ability by delving into various points, as a result of which, the actual kitaab was ignored. Some teachers put forth this

argument that as long as they did not deliver such lectures in which their competence was exhibited, the student did not have a good opinion of them."

But in reply to this, I always asked: "Is it more important to acquire this faith of the students in them, or to look to the students benefit? Their benefit lies in getting the kitáabs texts explained to them. This creates competence in them and when this competence is brought about, they will be able to understand technical points by themselves. Therefore it is of paramount importance to keep your sight of the creation of competence within the students, at all times." "

In 'Ifaadaat Yowmia', malfooz number 68, we read:
Hazrat Thanwy says: "When I was a principal teacher at Madrasah Jami-ul-Uloom in Kanpur, I left a first year student in the care of a final year student from the same village, to be taught 'Fusool Akbari'. I once tested the student and in answering my questions, he started talking about many unrelated and irrelevant things concerning the subject. Thereupon I called the ustad and asked him: 'Did I ask you to teach 'Fusool Akbari' or to give him a commentary on 'Fusool Akbari'?'
He enquired: "Did he answer wrongly?"
I said: "First answer my question. What did you teach him?"
He replied: "Fusool Akbari."
I said: "But you actually taught him 'Sharah Fusool Akbari'. Where in 'Fusool Akbari', do you find the things he talks about?"
The student - ustad remained silent.
Then I said: "Please only explain to him the text of the book. That will give him competence and ability to understand. Remember, at some places the author has made some mistakes as well. It is not even your duty to explain and give the interpretations of those mistakes as is the habit of most teachers, but only to point out that a mistake has been made, otherwise the student will be distracted

by such lectures. After all, the ustad is not held responsible for mistakes made by the author. He is only the reporter of what the author says and is to report correctly what the meaning is, whether the actual text is right or wrong. This gives the student understanding and ability. The teacher should not involve himself with things not in the kitaab nor other irrelevant things. In any case he never remembers such things, and if he does not remember, then of what benefit is there in mentioning them?"

Maulana Thanwy also writes in 'Tasheel-e-Taleem': 'When a teacher teaches, he should explain things in such a simple manner that the student understands it. Whatever kitaab is taught, will surely contain points on nahw, sarf, mantiq, etc., which are by the way and not directly relevant. These should be dealt with briefly, so that the contents of the kitaab are understood. These sections should not take up long discussions. By teaching in this manner, the teacher's manner of teaching becomes apparent. It was the practise of our elders merely to make the kitaabs understood by the students without unnecessary detail, but when anything had to be explained in detail, this was done. When they themselves did not understand anything, they said so clearly. This system has been inherited all along the line from Maulana Mamluk Ali Saheb.

There was one major benefit in it, which was that the student always had faith, that whatever the teacher said was correct, otherwise the student tended to look upon his teacher as being stubborn and a waste of time.

The important thing is to explain the meanings, and to avoid discussing your own research on the subject. Lectures should be given only for explaining the meanings of texts, and not to indicate your own inclinations. Moreover the irrelevant things explained are not remembered and waste a lot of time.'

Maulana Muhammad Siddeeq Gangohi says: "When I was appointed as a teacher in Delhi, I had to teach 'Sullam', and asked the class: 'Do you want to study this book with or without deep research?'
They all replied: 'With research.'
That night I read up various commentaries and taught the next day. Then I asked the same question and again they gave the same answer.

Then I said: 'In that case, you will have to relate to me all that which I said yesterday, so that I may ascertain whether you are capable of studying with research or not.'

All of them looked at me with blank faces and not one of them could repeat what I had taught. I then realized that the main thing was to teach them the meaning of the texts, and that such research lectures do not bring about capability, but rather to the contrary such lectures are quite harmful."

Maulana Thanwy continues: "As for me, in my teaching, I have always confined myself to merely explaining the words and texts in such a way, that even the most difficult parts would appear to be easy."

A similar incident happened to me (Hazrat Shaikhul Hadith) during my teaching career. Once, in the madrasah, the kitaab 'Kanzud Daqaa-iq' was given to a very highly qualified and pious person to teach. He concentrated on explaining the meanings and did not pay much attention to other peripheral things and the differences of opinion among the Imaams. After only a week the students handed in their complaints to the principal about this. From the initial stages of my years of studying hadith, I had great love for the differences of the Imaams. I put in an application to Mohtamim Saheb requesting to teach 'Kanz' with all the differences of the Imaams

and more, on condition that students will have to relate them all to me the next day. Whoever was not able to tell me the differences, would be excluded from the class. Immediately the students withdrew their applications.

There is no doubt that many teachers lectures have become useless and unnecessary, but on the other hand, there is also a lack of enthusiasm from among students towards a proper academic effort. They only look to see which teacher gives the longest lectures.

7. HAZRAT MAULANA MUHAMMAD ILYAAS KHANDALWI, RAHMATULLAHI ALAYHI

AS FOR MY UNCLE Maulana Muhammad Ilyaas, I have found that like my father, he had a special way of teaching his special students. We have already mentioned the special care given to Maulana Abdullah. At various places in 'Aap Beati', I have stated that my initial Farsi (Persian) studies were at the hands of my uncle. That was a time when he was deeply involved in spiritual efforts, engrossed only with thoughts of Allah and cut off from the world. He used to fast a lot and used to perform Owwaabeen Salaah from Maghrib till Esha.

In 'Aap Beati' volume two, I wrote that while studying under him, it was my duty to study the texts thoroughly before-hand. He used to sit with closed eyes and when my companion and I arrived, we opened the kitaab in front of him and started reading and translating according to our own studies. The lessons were based upon our study before-hand. When a simple mistake was made, he quickly admonished and corrected us, but in the event of a major mistake, he closed the kitaab to indicate that the lesson was over.

Regarding my uncle's system, an interesting tale is related in the monthly 'Tazkirah' (Deoband, Muharram 1387 issue):

"When Mamoon Al-Rasheed was merely five years old, his studies began. Among the ulama attending the court, Kasa-i, the grammarian, and Yazeedi, were appointed to teach him. Although Mamoon was still very young, he was very intelligent. Kasa-i used to let him recite, while he remained seated silently beside him. When a mistake-was made, he corrected him by merely lifting his head up and looking straight at him. This was enough to let Mamoon know of his error and he would correct his reading.

One day, Mamoon was reading Surah Saff. When he came to the verse: "O believers, why do you say that which you do not do?" Kasa-i lifted his head up (as if there was a mistake). Mamoon thought that he had recited wrongly and repeated the verse but discovered that he had read correctly. Soon, thereafter Kasa-i left. Mamoon went to his father Haroon-al-Rasheed and asked him: "If you had commanded that some gift be given to Kasa-i, then please fulfil the promise."

Haroon replied: "Yes, he had forwarded an application asking for a grant for the students, and I have accepted and approved the application. Did he mention it to you?"

Mamoon then mentioned the whole incident, and said: "Kasa-i's sudden looking up, as if startled on the recitation of this verse, was not without reason."
Hearing this, Haroon-al-Rasheed was greatly surprised and pleased at the intelligence of his young son. — Uyoonul Hadaa-iq, p. 344, European print.

Yazeedi was not only Mamoon's private tutor, but also his character trainer and reformer, also supervising his actions and habits. One day he came to do his work, while Mamoon was in the royal palace. The servants informed him of the arrival of the ustad, but for some reason or other he delayed in coming. The servants found

this an opportune moment to complain to Yazeedi that when the ustad was around, Mamoon gave them a hard time.

When Mamoon arrived, Yazeedi gave him a good few blows. Just then, the servants came to say that the Prime Minister, Ja'far bin Yahya Barmakki was coming. Mamoon dried his tears quickly, sat down on the carpet and said: "Let him enter."

Ja'far came in, sat down and started talking about this and that. In the meantime Yazeedi feared that Mamoon would complain to the Prime Minister. When Ja'far was gone Yazeedi asked: "Why did you not complain about me?"

Mamoon answered happily: "Astagh-firullah! I cannot even tell Haroon Rasheed about it, how can I tell Jafar. Do you think I do not know how much benefit there is for me in your training methods?" — From Kitabul Mukhtar fee Nawadiril Akhyar.'

Maulana Ali Mia (Maulana Abulhasan Ali Nadavi Saheb) in explaining my uncle's teaching methods, correctly writes that, when he went to teach hadith, he first performed wudhu and then performed two rakaats nafl salaah and then started teaching.

(Among my friends I have also seen Qari Ahmad Saeed being very punctual in this. When he went to teach 'Tirmizi Shareef', he first performed wudhu, then two rakaats nafl and then went to the Darul Talabah to teach).

Maulana Ali Mia quotes Maulana Dehlawy (Hazrat Maulana Ilyaas) as saying: "The rights and respect due to hadith is much more than this. This is the lowest degree of respect."

At the time of teaching hadith, he never spoke to anyone and even if the most prominent of persons arrived, he would never leave the

lessons aside to attend to him. He was however always very attentive of his madrasah classes and the students. He taught them very diligently and with enthusiasm.

There were times when he used to teach up to 80 students of various higher and lower classes, and even arranged for students to be taught after class-time. To gauge his devotedness to teaching, one just needs to look at the fact that at one time, he used to teach 'Mustadrak Haakim' before Fajr salaah!!

His manner of teaching was unique (I have already explained that he followed the same system as my father). Much emphasis was placed on self-study prior to lessons. He wanted to see students come to class so well prepared, that there was no need for him to say: "Huh!?"

He paid much attention to the proper and correct reading of texts and correct use of grammar. He was not bound by the use of those kitaabs which were generally taught in madrasahs, and taught many such kitaabs which were not taught in the madrasahs. He chose new and novel ways to make students remember "masaa-il" and to make them understand. All these were very effective and successful.

Maulana paid no attention to the condition and construction of the madrasah. Once during his absence, through the efforts of one of his close friends, Haji Abdur Rahman Nau Muslim, some of his friends in Delhi built extra rooms onto the madrasah. This was against his wishes and on his return he was quite displeased. For quite some time, he refused to speak to Haji Saheb. He maintained that the most important thing was the education, not the building, saying: "From the time that the madrasah buildings have become well-constructed, the education has deteriorated."

Regarding his system of teaching, there is a long story from the family of Shah Waliyullah, in 'Arwaah Thalaathah':

"Once a very famous Christian Minister who was noted for his eloquence, arrived in Delhi and challenged the Ulama of Islam to a debate. Those who were opposed to the family of Shah Abdul Azeez, considered this an opportune time to get back at him. They went to the padre and told him that the well-known aalim in Delhi was Shah Ishaaq, and told the padre to invite him to a debate. The padre then challenged Shah Saheb.

Shah Saheb was a very simple person, not very quick with his tongue and had a stutter. Because of this, the opponents thought that this was a chance to humble the family, and were quite pleased. Shah Saheb accepted the challenge. Among his supporters, were those who begged him not to accept, but rather to appoint someone on his behalf to challenge the padre, but he would not budge.
He said: "The padre challenged me and I will go. There is no need to send a representative."
This caused his friends worry.

At that time the king was also among his enemies. The debate was to take place in his presence. A very large crowd arrived at the Red Fort.

Through the 'qudrat' of Allah, when the padre came face to face with Shah Saheb, he immediately started shaking and trembling all over, and could not utter a word. After waiting for a while, Shah Saheb asked: "Now, are you going to speak or should I?"
The padre said: "You may speak."

Thereupon Shah Saheb started a momentous speech, proving the truth of Islam against the falsehood of Christianity. The padre

remained silent, not raising a single objection to Shah Saheb's arguments nor saying a word from his side.

When the inability of the padre had become clear to all, Shah Saheb turned to his opponents and said: "In our family, it has always been a practise that before we studied tafseer of the Qur'aan, we studied the Torah, the Injeel and the Zaboor, because without a study of those books, one does not get the full pleasure and appreciation of the Qur'aan. In this way I was also taught these books. Therefore I am not unaware of Christianity."

Again turning to his opponents, he said: "If I had been defeated and humiliated, it would have been no big deal, because I have never made a claim of being endowed with knowledge. But, Islam is also your prized possession!"
Thereupon those opponents became very dismayed and the debate ended." — Arwaah Thalaathah, p. 114.

CHAPTER TWO

THE SPIRITUAL TRAINING OF STUDENTS AND ITS IMPORTANCE

OUR ELDERS WERE very concerned about the character of the students. In the first place, in those days the tremendous respect shown by students to their ustads, was such a basic aspect in their relationship, that when I think about it today, it causes me great distress. Hazrat Hakeemul Ummat, also felt very strongly about this. In one of his 'Malfoozaat' mentioned in 'Ifaadaat Yowmia' volume six he says: "In certain madrasahs there used to be such a large group of elders, that all kinds of grace and blessing, external

and internal used to prevail. At that time the building was not so grand, but such was the contents that it appeared as if the whole madrasah was a khanqah. Everywhere pious people could be seen. Today, we have everything and of that which there was, there is much more; but those blessings which were there, are no more. The body is there, but no soul."

I (Hazrat Shaikhul Hadith) told Mohtamim Saheb, that if today the madrasah shows any progress, it will be like a corpse which swells up. Although in size it has increased, but when after having become swollen, it bursts open, the people of the mohalla (locality) will not allow its people to come near it, because of the bad smell.

In those good days an association was once established and named "Faiz Rasan", after a student whose name was Faiz Muhammad.

Hazrat Maulana Yaqoob Saheb exclaimed: "You scoundrels, come here one by one. I will put your heads right! I will expel all of you." That was enough. Instead of faiz (beneficence), haiz (menstruation) started flowing. But nowadays not one, but numerous anjumans (associations) are established and no attention is paid to study, training and self-rectification. Neither are teachers respected, not the Mohtamim nor the murshid.

In fact anjumans and committees are established whether there is study or not, whether classes are attended or not, no one asks nor worries.

I have seen how students used to act in the presence of their elders, in those good old days, and have seen the attention showered by the elders on them. During my teaching career, especially during my time of teaching hadith from 1340 onwards, I

always gave a concise talk on these things during my discussion on the introduction to the kitaabs. That was the time when my reaction to inappropriate acts, was not very exemplary, because more than rectifying them by tongue, I did so by hand. I had ten rules upon which I laid a lot of stress. They were:

1. Non-attendance at classes was a big crime in my sight. My attendance register of my own class showed that very seldomly were students absent through sickness. Occasionally leave was granted, but if throughout the years one checked, one would very seldomly find any non-attendances.

   Maulana Manzoor Ahmad Khan Saheb, one of the second year asaatizah (teachers) of our madrasah, was a very pious and humble person. In his register you would find a lot of marks indicating non-attendance. He had a very well-known saying: "There is no reward in attending Zakariyya's class, because students attend out of fear. Reward is granted for attending my class, because the elders had faith in me."

   When a student was absent from my class, then the next day I would tell him: "I have removed your name from the 'Abu Dawood's' register, or from 'Bukhari' (as the case may be). Instead of me putting in a complaint against you with Mohtamim Saheb, go to him and complain that without his orders, I have dismissed you from the class. Go and bring me a written order to re-instate you."

2. Secondly it was very important that students should take their seats in an orderly and disciplined manner. I detested their sitting all over the place, some ahead of others. They should be arranged in straight lines like in salaah.

3. I was also very strict on the outward appearance of the students. I greatly disapproved of them adopting any outer dressing, which was contrary to the appearance of the pious predecessors and the elders. I was especially strict on beards. In all cases no student was ever accepted in the madrasah, if he cut or shaved his beard. If by chance, a student who cut his beard did acquire an admittance form and was admitted, he was not allowed in my classes.

   One such student in spite of being guilty of this haraam act, was admitted to the madrasah's daurah (final year) class. I was then teaching 'Abu Dawood Shareef'. Even though he brought recommendations from Mohtamim Saheb (principal) and other teachers, I refused him entrance to my class until such time that I saw him having a beard. He continued to press me, telling me that he was admitted to the classes of other elders, but to the end I remained unmoved.

   A few years later I received a letter from him asking to be allowed to enter into bay'at. I remembered him and wrote back to him: "You have had experience of my harshness and ill-mannered acts. Under these circumstances, I suggest that you choose some other more soft-natured Shaikh."
   He wrote back: "No, I am in need of a hard person like you."

4. It had always been my practise concerning those strong words sometimes used in 'Kitabul Hudood' etc., to never hesitate to translate them directly into their literal Urdu meanings and to never try to translate them euphemistically, so as to give a softer tone. I always believed their Urdu equivalent corresponded with the Arabic meanings, and how can I with my tongue improve the words of Rasulullah, Sallallahu Alayhi Wasallam, and Sayyidina Abu Bakr, Radhiallahu Anhu? But I also told my class, right at the outset that if during my

translation of such words, any student should laugh, whereby, those words are made to appear like swear-words, I would personally beat them right there in the class. During these classes, at the time of translating, I used to use such angry tones that no student had the courage to laugh and if there was one who dared, I personally took care of him.

5. For a student to sit with his elbow resting on the desk, was something I had always considered to be very ill-mannered and disrespectful. The first time I saw it, I would reprimand the person. If he had happened to sit with his elbows on the kitaab, or hands on chin, or sleep over the kitaab, it was an even worse crime.

6. In those days I was quite lean and athletic. If such a thing happened a second time after a first warning, I would jump from my place, give the offender a quick slap and return to my place. My daurah students often would be quite astonished, wondering what had happened. However they came to know my habits and would realize someone had fallen asleep. In this respect, I did not give any consideration even to the children of the elders or prominent ones.

   There was one of Hazrat's relatives in my class and on more than one occasion, I had to do this to him. At the end he went to complain to Hazrat on a few occasions, but may Allah reward Hazrat well, he did not only overlook my acts, but also threw his support behind me. He replied: "Do you want me to admonish Zakariyya because he beat you for showing disrespect to hadith?"

7. I also insisted upon students sitting with respect in my hadith classes. I never allowed someone to sit cross-legged, nor to sit leaning against the wall; and warned

against this on the very first day. They had to sit so that no inner nor outer disrespect was shown to the hadith or kitaab, neither through their movements nor acts.

8. I was always very particular about their dressing. Students would be told that there were numerous religions and systems in the world, and no matter where you looked, the dress of religious leaders was the same viz., a long kurtah and cloak. This they wore whether they were Muslim, Hindu, Christian or Majoosi. I always disliked a short kurtah or a tight fitting trouser and people dressed like this, should never be allowed to stand in the first saff of musallees, because they unashamedly show the forms of their bodies to others.

9. In my class there had to be the utmost respect and reverence for the mujtahid Imaams and never should anyone raise objections against them, not in word nor in heart. There were some people who in their enthusiasm to promote Hanafi ideals, used some unflattering words and criticism against certain Imaams and Ulama of hadith. This was something I loathed and detested.

   Hazrat Gangohi once gave an amazing lesson in favour of the Hanafi mazhab. One of the students said: "If Imaam Shafi'i had been present to hear this he would have withdrawn his opinion."

   Hazrat Gangohi replied: "Towbah! towbah! Astaghfirullah! If that great mujtahid Imaam had been present, this lecture of mine would have been a mere doubt expressed against his mazhab, and he would have answered me. It is only because he is not here. Only his words and opinions are before us, that we endeavour to prove that Imaam Abu Haneefa's opinions are nearer to the Qur'aan and hadith. But if today anyone of

those mujtahids had been present, we would have had no other way out, except to follow him."

10. Another aspect which I disliked and of which I made students aware of right at the beginning of the year, was the fact that if ever they wanted to mention the opinions of any of my contemporary Ulama, while raising doubts or queries in my class, they could do so, but they were never to mention the name of the person.

At that time Maulana Abdur Rahman always taught 'Tirmizi', while I taught 'Abu Dawood'. Both kitaabs chapters are arranged in the fiqh sequence. Some of the students were intelligent and noticed some differences in our explanations and at times objected, using my sayings against Maulana's or vice versa. We became aware of this and always asked them not to mention Maulana's name, nor mine in order to oppose the other, as it would be disrespectful to criticize and reject the other's opinion. On the other hand, keeping silent would mean admitting that the other opinion was preferable.

There were other kitaabs also, which were taught by other ustads, but different opinions arose mostly between Maulana and myself.

These were the ten basic regulations which I explained at the very first lecture, and abided by during the whole year. I do admit, that with regard to some of these, there used to be complaints to Hazrat about me, some true and some false ones through jealousy, but I do not remember a single occasion where Hazrat ever admonished me. May Allah reward him well.

Under rule number six I mentioned, that instead of Hazrat reprimanding me, he even took my part.

I remember an interesting story in this regard: During the 1344 haj, Hazrat Raipuri was with us and also one of Hazrat Raipuri's special attendants, Hafiz Muhammad Siddeeq of Ambala who was also a very close friend of my father and myself. Hafiz Siddeeq's daughter was seven or eight years old at that time. She was from Punjab, where purdah is not strictly observed, especially not as far as young girls were concerned. If that girl is still alive, may Allah give her all earthly and spiritual elevation; and if she has passed away, may He grant her pardon and grant her a high place in the Hereafter.

It was her duty to accompany Amma-ji (Hazrat's wife) to the Haram Shareef daily for all five salaat. Once I told her: "My dear girl, you are growing quite big. Do not go about without purdah."

She turned her face away from me, as if she practically rejected my idea without saying anything. Quite frequently when I was crossing the road to go the Haram Shareef, I happened to pass her. A day or so later, I met her again and said: "I told you to have a burqa' made. Did you have it sewn or not?"

She did not say a word, just looked at me and went away.
After that, a day or so later, I saw her again and called her name and said: "I have told you many times to have a burqa' made, but up to now you have made no effort at all. If after this I see you without a burqa' again, I will strike you hard."

Then instead of taking Amma-ji to the Haram, she went home crying. Amma-ji could not perform her salaah in the Haram Shareef as she waited for the young girl on that day but she did not come. She then, called her and asked the reason for her absence. Only then did she tell of my warning. Amma-ji was displeased because the poor girl was still too young, but more angry than her was her brother Haji Maqbool Ahmad.

Finally the case came before Hazrat. Amma-ji expressed her extreme displeasure in having missed salaah in the Haram. Hazrat called the girl to him and asked whether it was true or false, but she was crying bitterly. With great affection and sympathy he said to her: "My dear child, you have seen Zakariyya, how big and strong he is, and how no one controls him. If he should slap you, you will surely fall down. And if I should slap him back, he will not even feel it. On the contrary my hand will get sore. Therefore I think it is best that you have a burqa' made."

The persons who were displeased with me, felt that Hazrat was making excuses for what I said or did. However, when the little girl's father heard what Hazrat had said, he immediately went to the market, bought some material for a burqa' and with the aid of a machine in the house, and with more than one lady coming together, before the next salaah, it was ready. She came in a burqa' to fetch Amma-ji and I called out: "Shabaash! (congratulations)"

I remember another story about Hazrat and I do not know if it has already been written or not. In spite of my iniquity, Hazrat had a lot of faith and confidence in me.

Up until the time of my father's death, I did not have much time to spend in Hazrat's company. However, after my father's death, 1335 onwards, when I was helping in the writing of 'Bazlul Majhood' and especially after Hazrat had placed me in charge of his mail, I spent a great deal of time in his company. I used to take the keys from him to fetch or place the mail at his desk. At times when placing letters or fetching them or when searching for a letter, I sometimes had to go there many times, even in his absence.

It so happened that in his desk he had an amaanat of some jewelery which belonged to another person. This was stolen. Many

people told him that it must have been me, because I enter and leave the room very often. These suspicions were not completely unfounded, because at the time I had a debt of 8,000 rupees hanging over me, and still I was spending rather wastefully.
When they told him of their suspicions, Hazrat spontaneously answered: "It is not he."

Some disrespectful ones even told him: "You have so much faith in him from the beginning, he is still very young. Who knows what he will do in future."

But Hazrat maintained that it was not me.

Allah's Grace is wonderful. Hardly a week had passed, when the real thief was caught. He admitted his guilt and the jewellery was returned. Only then did I feel relief and thanked Allah.

Then there is another story. My friends tell me that it has already been mentioned in 'Aap Beati', volume four. I only wish to draw attention to the last part, to show Hazrat's love and kindness for me and his confidence in me. It concerns the great storm which devastated some parts of Saharanpur. Haji Saheb mentioned that I had also been to Khan Alampura the previous day to see the floods and that Hazrat could ask me.
Hazrat replied: "No, he did not go."

Haji Saheb angrily replied: "What kind of confidence is this? Here he is sitting right in front of you. Ask him."

I was sitting there quietly, as Hazrat again said: "No, he did not go."

In a very angry mood, Haji Saheb said: "Ask him and let him answer himself!"

Then Hazrat asked me and replied: "I did not go there. I had heard that Haji Khaleel's house had fallen in and I went there to see if it was true (and what I could do to help)."
Hazrat replied: "That is true. He must have gone to Haji Saheb's house."

The water from Khan Alampura reached very near the house of Haji Khaleel, so much so that the river was right up to it. The man, on hearing my reply, was quite angry, but the truth is that I went to see Haji Khaleel's house. Haji Khaleel was a very close mureed of both Hazrat Raipuri and Maulana Abdul Qadir, as well as a very great associate of my late father. Often, at night, my father used to visit his place and he would go out of his way to entertain him with food and tea. However, he was a very poor man and my father always used to secretly repay him for his services. Maulana Abdul Qadir Raipuri also often went to his place and stayed in his musjid. At such times too, he would invite all to lavish meals. Hazrat Raipuri would then tell me: "I have no money on me. You will have to pay."

I would then, like my late father, take great pride in repaying him. Hazrat Maulana Saharanpuri knew of my father's and Hazrat Raipuri's special relationship with Haji Khaleel, and this was why he explained that I would have gone there (and not merely to see the floods for amusement).

Anyway, there are several stories about my Hazrat's confidence in me, but at this moment, we are discussing something else.

The muhaddltheen have mentioned the required adab and etiquettes for those who are students of hadith. I have mentioned them concisely in the introductions to 'Owjaz'. The muhadditheen mention that first of all, the students should form their niyyats correctly, i.e. that they are attaining knowledge solely for the

pleasure of Allah. There should be no intention of gaining fame, to show or to acquire worldly riches thereby. Even if a person is involved in teaching, the niyyat should not be to earn, but to spread knowledge. In such a case, whatever salary is received should be looked upon as a gift from Allah.

The muhadditheen have also written that special care should be taken not to seek knowledge with any worldly objectives in mind. Such a person will not even be touched by the winds of paradise.

Hamaad bin Salamah, Rahmatullahi Alayhi, said: "Whosoever will study hadith to acquire anything other than Allah, has acted treacherously to Allah. Seek Allah's help to be always on the right path. Try to create within yourself beautiful qualities, and then set out acquiring knowledge without paying attention to other things."

Yahya bin Katheer, Rahmatullahi Alayhi, said: "Knowledge cannot be obtained through ease and comfort of the body."

Imaam Shafi'i, Rahmatullahi Alayhi, said: "That person will not be successful, who seeks to acquire knowledge with laziness and unmindfulness. But the person who seeks knowledge in humility, humbleness and with little resources at his disposal, will be successful."

There is a very famous saying:

مَنْ طَلَبَ الْعُلٰى سَهَرَ اللَّيَالِيْ

"And whosoever seeks the lofty rank, stays awake at night in striving."

Further, it is of vital importance for a student to show the utmost respect for his teacher. Mugheera says: "We used to revere our teachers in the same way that people fear and revere their kings."

This same order is also given in the hadith: "Humble yourself in front of him from whom you seek knowledge. (Consider your Shaikh to be above all others)."

Hazrat Imaam Abu Yusuf said: "The person who does not recognize the rights of his ustad will not succeed. Be cautious in your dealings with your ustad and refrain from displeasing him. Do not even sit with him so long, that he becomes burdened by it. Consult with him over all your affairs and in regard to your studies. Refrain from being ashamed of seeking knowledge from those who are of your own age group or younger."

Asma-i says: "Whosoever is not prepared to bear the humiliation attached to seeking knowledge, will have to bear the humiliation of ignorance for the rest of his life. It will also be necessary to tolerate the ustad's (teacher's) hard words."

All this has been written down in the introduction of 'Owjaz'. It is a very well-known aspect, borne out by experience that disrespect to a teacher, deprives one of the blessings of knowledge. Disrespect to parents, causes one to struggle for sustenance. People often complain of inadequate sustenance, but they should ponder over how they had shown disrespect to their parents during their youth. I have seen many experiences of this.

The muhadditheen have laid much emphasis upon the great rank of the ustad. Hazrat Thanwy says in 'Ifaadaat Yowmia': "At the time when I was studying hadith under Hazrat Maulana Yaqoob, daurah hadith had also begun to be taught by Hazrat Gangohi.

Many students went there to study hadith. However, the thought of doing that never crossed my mind , even though I believed that in knowledge and in qualities of our time, Hazrat Gangohi was the more prominent one. When others tried to persuade me to go, I always said: 'That day when Maulana Yaqoob will say that he will not teach any more, then I will look for another ustad. Without any necessity, I will not leave Maulana.'" — Ashrafus Sawanih.

I have also written previously that when Hazrat was memorizing the Qur'aan during his childhood, his father had wanted to change his ustad, but Hazrat was not agreeable and objected. His father left him with that ustad.

In 'Hikaayat-e-Sahabah' it is quoted that Imaam Abu Yusuf said: "I have heard from the pious ones that he who does not appreciate his ustad, will not succeed." Many other stories concerning respect for asaatizah (teachers) are noted in 'Hikaayat-e- Sahabah', students should look through this.

In another place in 'Ifaadaat Yowmia' we read: "I never intended leaving Hazrat Maulana Yaqoob to go to Maulana Gangohi and preferred to continue studying under a less famous ustad, rather than the more prominent one. We did not even take a certificate from him.

When the time came for 'dastarbandi' (the tying of the turban upon graduation), all those who were to be honoured with dastarbandi came to Hazrat Maulana Yaqoob and said: "We have heard that in the jalsah our turbans are to be tied. If it is your command, we will not object, but if we have any say in the matter, it is our request that the dastarbandi be postponed, because we feel that as yet we know nothing. It will be a disgrace to the madrasah if such unfit ones like us should be allowed to graduate." We tried to have the

dastarbandi postponed and certificates withheld and it was not requested out of false modesty at all.

When we said that, Maulana became excited and said: "Who says that there is no competence and ability in you? Are you the ones to judge that or us? As far as us teachers are concerned you have the ability and you should accept that. I swear by Allah, that wherever you shall go you will be prominent and there will be none to compete with you and the field will be empty." This phrase, "the field will be empty" was mentioned many times. After this we had no courage to speak any further, out of fear for Hazrat, fearing his anger.

At the jalsah Maulana made the announcement that he had taught us Qur'aan, hadith, fiqh, philosophy, logic etc., and had taught us all there was to teach and that he considered us to be perfect. He further said: "If anyone has any doubts about their ability, he may test them right here at the jalsah."

We were afraid of the dastarbandi and requested that it be postponed and here Maulana makes a public announcement that anyone may test us in public!! But Maulana's position was such that no one dared test us and they believed that when he said something it was indeed so. No one felt the need to test us. No certificate was given and only the dastarbandi sufficed."

When it came to my teaching career, I was first of all given 'Meer Zahid' and 'Umoor Aam-mah' to teach. When in the afternoon I did my studying by way of preparation for the class, I could not understand a particular aspect. I made du'aa: "Ya Allah, my ustad is not present here today. If I cannot solve the meaning of this section, then at the time of teaching I will be disgraced." Then after performing Zuhr, I once again sat down with the kitaab and

everything became easy to understand. Thereafter, through Allah's grace, things became so much easier.

In those times there were many good scholars in Kanpur and quite a few teachers. There were also some students who had doubts as to what I knew. For some time I had the problem, that some students felt it beneath their dignity to study under such a young man as I. Initially I only started with a few students, but as my beard started growing the number of students increased and continued to increase. Thereafter, through Allah's grace, and the du'aas of my elders it so happened that whenever anyone studied under me, they never wanted to study under anyone else. Hazrat Maulana Mahmoodul Hasan said: "I visited Gangoh quite often and my heart desired that I should take permission from Hazrat to teach hadith, but never had the courage to ask. When I went with this niyyat, I had this object in my mind, but doubted whether I had sufficient knowledge.

Many times I thought to myself, that since Hazrat is giving his certificate to all I should also acquire it, but then the thought came to me that if Hazrat should ask: "What do you know that makes you feel that you should receive my sanad (diploma / credential)?" Then what will I answer? Therefore I never had the courage to ask Hazrat."

Note that Maulana Mahmoodul Hasan was second to none in the teaching of hadith in India.

There was once a Frenchman called Thamrad whose wife was from among the nobles. She even had her own entourage like the entourages attached to rulers. The Begum-bridge in Meerut was built by her. She also had a beautiful mansion built in the French style. She was a very good person to her employees and she used to often say to them: "I will leave at some time and you will see how

things will change for you. No one will give you any charity."
Then they used to reply: "You have been so kind to us. We are educated, and there is no shortage of employment for us."
She said in reply: "Wait, and you will see."

After her death they were not employed by anyone and they could not find such an appreciative employer. Soon they were suffering hunger and deprivation.

So too have our elders left us. Now no one appreciates us. Now people tell us that times have changed and we should also change. We say: "No brother, we cannot change now. You may do as you wish."

They tell us times change. We say: "How can time change? If we look at it truly, we find that time is subject to us. We change time. It is only when we change ourselves, that times change. Time is no separate independent entity. So, if we can change the times, we are also capable of preserving it."

Judge Akbar Husain used to say: "People swear at time saying: "What can we do, times have changed." But how can time change on its own accord. Actually you are changing, not time! When you all have changed, then the times change. Time is no independent thing. You yourself are time."
This is true indeed. We ourselves are time. If we do not change, times will not change.

My late uncle also laid down one rule in his teaching programme: "Do not follow the ways of your environment. Make your environment subject to yourself. Do not follow the ways of the worldly orientated and irreligious ones. Stick to the right path tenaciously and the environment will change by itself."
The Qur'aan Kareem states:

لَا تَمُدَّنَّ عَيْنَيْكَ إِلَى مَا مَتَّعْنَا بِهِ (الاية)

"Do not lift up your eye's towards that which we had granted to various groups of those unbelievers to test them. They are mere adornment of the life of this world. The sustenance from Your Lord is better and more lasting."

Among our family elders, there is Maulana Noorul Hasan, who is well known in the Ulama circles. He was born on 26th Rabee-ul-Awwal 1227 and acquired his early studies from his uncles. In 1237 he went to Delhi for the completion of his studies. He studied under Shah Ishaaq, Maulana Fazli-Haq, Mufti Sadruddin, etc. He had much enthusiasm for learning, but Mufti Sadruddin excused himself saying that he could not find time. However, because of his persistent requests Mufti Saheb told him that the only available time was during his going to and coming from the court-house. Maulana Noorul Hasan accepted this and when Mufti Saheb sat down in the cart taking him to the court-house, he ran alongside the cart reading his lessons. He then awaited Maulana's return at the offices and en route back, he again ran next to the cart. When after a few months Mufti Saheb noticed this enthusiasm, he gave him a fixed time to come for lessons.
For a while he worked for the English and then for the state of Alour.

Thereafter he started teaching in the musjid next to his home in Kandhlah. For students from outside the area, food was provided by his household. Often the food of the house was distributed among the students, while the house people remained hungry.

One day a certain rich man from Surat, Maulana Muhammad Surti, on having heard of his fame, came along with his servants and much luggage. He hired a splendid house and made arrangements

to stay. Then he arrived daily with his servants to attend classes. Maulana found him to be very intelligent and promising, and said to him: "Sahebzadah, do not waste your father's money like this. If you really desire knowledge, then take these clothes and this cup and come and stay with the rest of the students in the musjid. You will receive two daily meals from my house. If you do not desire this, then it is better that you do not waste time and money. If you study in this splendour, knowledge will not come to you."

He took the clothes and the cup, entered the musjid, and put the clothes on. Then he sent the servants and all their goods back. Thereafter he remained there for a number of years, till he finished his studies. — From Mashaa'ikh Kandhlah by Maulana Ihtishamul Hasan.

In 'Arwaah Thalaathah' there is a story of two sons of a Nawab of Hyderabad, who came to study under Hazrat Nanotwi. Hazrat at times made them press his legs. He used to say: "There is no need for me to have my legs pressed by them, but this is the way knowledge is attained."

There is no doubt that this is the way towards knowledge. Khwaja Nizami, the well-known Sajjaad of Delhi used to come to Gangoh to study under my father. Then after my father's death, he wrote a long taziat (condolence) in an article which appeared in 'Munadi'. It must be lying about somewhere in my personal library. He wrote: "In order to break my 'Sajjaadness' my ustad gave me a cup and arranged food for me from someone's house. I was ordered to fetch it myself daily."

He also says: "Perhaps the marks of the beatings I received from my ustad with the miswaak are still visible on my arms. At the time when he performed wudhu, was the time I had to read my lessons, and if I made a mistake, I was struck with the miswaak."

A few more incidents are quoted. Perhaps if Shaahid, Maulvy Aqeel or Maulvy Salmaan should get hold of the articles among my papers, they will come across many more such incidents.

The story about Imaam Bukhari is quite famous. The Governor of Bukhara requested that Imaam Saheb should come to his house to teach his children hadith.
Imaam Bukhari answered: "I do not wish to degrade hadith knowledge. Whosoever wishes to learn anything should attend my class."

The Governor then asked him to fix a special time for his sons to come to him, when no one else would be attending. This too, the Imaam refused, saying: "I am not prepared to put aside a fixed time wherein no one else will benefit."
The result of this, was that Imaam Saheb was expelled from Bukhara.

A similar story is told about Imaam Maalik. Haroon-al-Rashid asked him to come to the royal palace to teach the princes. Imaam Maalik replied: "People come to knowledge and knowledge does not go to anybody."

He further told Haroon Rashid: "This knowledge initially came out of your family's household. If you are not going to honour it, how will it gain honour and respect."

Haroon became very pleased at this reply, and sent his sons to the public lectures of Imaam Maalik. — Tazkirah, Deoband.

In the introduction of 'Owjaz', this story is told differently. At first Haroon Rashid asked Imaam Maalik to come and teach his sons in the palace, which Imaam Saheb refused. Then Haroon Rashid and

his sons attended the majlis, asking for a special time for his sons to be instructed, without anyone else present.

To this Imaam Saheb replied: "If the general public is being stopped from attending by a special group, there will also not be benefit for the special ones."

In the discussion concerning the 'Mashaa'ikh Kandhlah', it is mentioned that the jinns also attended the classes of Maulana Noorul Hasan. Once a student was sitting in his room studying when all of a sudden the lamp was extinguished. Maulana told him: "Go and light the lamp in the musjid." He took the lamp in one hand and stretched forth his hand from there right into the musjid and lit it. Hazrat scolded him and said: "If another had seen this, he would have become frightened." Anyway, he prohibited the student from doing it again.

Stories about jinns are quite well-known in our family and some very authentic ones have reached me. To mention some of them at this stage would be out of place. If a chance presents itself at a later stage, I will mention several of them.

Maulana Noorul Hasan was also well-noted for his ability to do more than one thing at a time. With his left hand he would perform tasbeeh, while with his right hand he could copy a book. There are still many of his hand written manuscripts in our family library. He would be sitting and teaching while people would come to meet him and ask questions. He would answer them, all while still teaching.

He is also known for having written various books on various subjects. The details can be found in 'Mashaa'ikh Kandhlah'. He died on the afternoon of 11th Muharram 1283. May Allah pardon him and cover him in mercies! Aa-meen.

On page 47 of 'Ashrafus Sawanih', it is written that Hazrat Thanwy used to advise his students: "If you hold onto three things, I will guarantee on your behalf that you are competent.

- Firstly make 'mutala'ah' of every lesson. This mutala'a (pre-study) is no great difficulty, because the aim of it is to ascertain what is known and understood and what is not.
- Secondly, study at the feet of the ustad till you understand. Do not move ahead until you have understood. If the temperament of the ustad is not in your favour, make a plan to understand it at another time.
- Thirdly, repeat the study (takraar) of the understood lesson. After following these three things you may be at ease, whether you remember or not. Insha-Allah, ability and competence will be yours."

These three things fall in the category of being obligatory. There is one more which is also necessary: To revise old lessons daily.

In his kitaab 'Nizaam Taleem wa Tarbiyat' page 394, Maulana Manazir Ahsan Gilani mentions many incidents from the studies and teaching of the elders. He writes:
"Sayed Meer Ismail Belgrami used to attend various classes. Once he arrived at the madrasah of Mulla Abdul Kareem Sialkoti and asked for some time. Mulla answered that he was not able to fix a special time for him. He could, however, join another student and listen while the lesson was in progress. A few weeks passed by during which Meer Ismail did not once ask a question nor raise any query, which was something very unusual in those days. In those days it was not the practise, that the lecturer only lectured, while the student listened or pretended to listen. The ustad could not bear this and called Meer Ismail to him. He asked him: "Quite some time has passed and you have never asked a single question?"

The student replied: "I was given permission to listen, not to speak. If you would kindly consent to grant this humble one, who has come all the way from Sialkot just to study under you, grant me some time, it will be a great favour."
The ustad said: "From Asr till Maghrib there will be some time.""

In those days the asaatizah did not confine themselves to teaching only for five or six hours. Perhaps I have mentioned somewhere that my uncle used to teach Maulana Yusuf and his jama'at the 'Mustadrak Haakim' after the Fajr azaan.
My father used to teach one lesson with every wudhu.

Maulana Manazir Ahsan writes about Shah Ishaaq on page 402 in his kitaab 'Nizaam Taleem wa Tarbiyat': "When I had spent half the night in (pre-)study, my father out of kindness used to ask me: "Bhai, what are you doing?" Then I would quickly lie down and say: "I am sleeping. What can I do for you?" Then, after a short while I would again sit up and get busy studying."

He also says: "There were times when while reading my turban or my hair would catch alight while I would be completely unaware thereof."

It is told about Shaikh Nizamuddin, that during his student days due to him continually asking his teachers questions, he was given the nickname of "Bah-haath" (debater).

On page 460, writing about the virtues of Sultanul Mashaa'ikh (Shaikh Nizamuddin) the writer says: "Meer Khurshid reports from his grandmother that: When Sultanul Mashaa'ikh was studying 'Awaarif' from Baba Fareeduddin, he was twenty years old. She noticed that his clothes had become dirty. She could not bear to see this. She said: "Your clothes are dirty... If you give it to me, I will wash and iron them for you."

Initially he did not accept the offer but after being begged, he agreed. His grandmother gave him her chadar with which to cover himself, while she washed and ironed his clothes. He did not even have a spare set of clothing. With his grandmother's chadar around him, he sat down in one corner studying a kitaab."

In 'Arwaah Thalaathah', page 57, it is mentioned that Maulana Fazli-Haq Khairabaadi used to study hadith under Shah Abdul Qadir Saheb. Shah Saheb was a man who perceived many things through kashf (divine inspiration). In his family, he was the foremost in experiencing kashf. On the day when Maulvy Fazli-Haq had his kitaabs carried by a servant, Shah Saheb became aware of it through kashf and on that day, he did not teach him. Whereas, on those days when Maulvy Saheb himself carried his kitaabs, he was taught.

It is also mentioned in 'Arwaah Thalaathah', that while Maulana Muhammad Qasim Nanotwi was en route to haj, the boat stopped at a certain harbour where it was to remain for a few days. Maulana became aware of this and also knew that in a village near this harbour, there was a very learned aalim. Hence, he daily left the boat to visit this aalim and sit in his company. When he had met this aalim, he himself admitted that this person was indeed a man of knowledge. Hazrat asked him for permission to report hadith according to his sanad. He then asked: "From whom did you study hadith?"
Maulana replied: "From Shah Abdul Ghani."
He did not know Shah Abdul Ghani. Then he asked: "And from whom did Shah Abdul Ghani report hadith?"
Maulana replied: "From Shah Ishaaq."

He did not know Shah Ishaaq also. Then he asked: "And from whom did Shah Ishaaq report?"
Maulana replied: "From Shah Abdul Azeez."

He knew about Shah Abdul Azeez, when he heard the name, he granted his sanad to Maulana Muhammad Qasim. He then said: "Shah Waliyullah is a tree from Toobaa. Wherever the branches of Toobaa are found, there is Jannat. And wherever there are none of his branches, there will not be Jannat."

Khan Saheb says: "I have heard this story directly from Hazrat Nanotwi." Hazrat Thanwy says: "The fact that in spite of being a kaamil aalim, Maulana was prepared to be benefited by others, which is a sign of his humility and his great desire for acquiring knowledge."

The idea of calling Hazrat Shah Waliyullah, 'Toobaa' on page 207 of 'Arwaah Thalaathah', is correct. As far as I can remember, during my initial years of hadith teaching, I sent over 40 reply-paid cards to all the various madrasahs in India, even the Ahle-Hadith, the Ahle-Bid'at or any other sect, asking them for their sanad of hadith reporting, and among those madrasahs of undivided India, I could not find one Shaikhul Hadith whose sanad did not pass through Shah Waliyullah. There were many who had more than one sanad, some of which did not pass through Shah Saheb. For example my own Shaikh had many sanads as is noted in 'Owjaz'. So too did Shah Abdul Ghani have various sanads as is noted in 'Al-yani' ul Janee'.

But in undivided India, there was not a single person whose some sanad did not contain Shah Waliyullah's name.

Maulana Manzoor Nu'mani, while noting the 'Malfoozaat' of Hazrat Maulana Muhammad Ilyaas Dehlawi, has mentioned three very important principles pertaining to students. It is explained in great detail over many pages and to quote the whole article would be difficult. It is however valuable reading for every student. Discussing Hazrat's final illness, Maulana writes: "On Thursday

the 2nd of Jamaadul Oolaa a group of students from Darul Uloom arrived here (In Delhi). That night, at the time of Esha, Hazrat had a bout of diarrhoea, which left him very weak. He was so weak that he could hardly talk. After Fajr salaah he called me: "Bring your ears right up to my lips and listen. These students are an amaanat from Allah and a gift from Him. The showing of appreciation for it and the thanks-giving for it, is to take all the care in the world to use their time correctly, and to make use of their services so that not a bit of their time goes wasted. They have come to spend a very short time. First, I want you to explain these three things to them:

1. It is their special duty to show the utmost respect and honour to their ustads. They should honour them in the same way as the Imaams of the deen are honoured. They are the means for their attaining the knowledge brought by Nabi, Sallallahu Alayhi Wasallam, and whoever has taught one a single thing about deen is their master. And if he is especially there to teach you 'ilm-deen', one can understand his high position.

   Even though there may by some differences among them, one should still treat them all with utmost respect, in spite of having more faith in some of them. In respect there should be no difference. Let there never be any ill-feelings within one towards any of them. The Qur'aan has given the guidance that it is the right of every believer that the heart be kept free from it:

لَا تَجْعَلْ فِىْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ آمَنُوا

"And do not place in our hearts any malice towards those who believe..."

لَا يُبَلِّغنى اَحَدًا عَنْ اَحَدٍ شَيئًا فَاِنِّى اُحِبُّ اَنْ اَخرُج اِلَيكم وَاَنَا سَلِيم الصَّدْر

Rasulullah, Sallallahu Alayhi Wasallam, said: "Let not anyone inform me anything (of evil) about anyone else, because I love to come to you while my heart is clear."

This is with regard to all Muslims. The position of an ustad imparting deeni knowledge is much, much greater.

2. Tell those students to pay special attention to the rectification of their lives. Remember Rasulullah, Sallallahu Alayhi Wasallam, sought refuge in Allah from "Knowledge which does not benefit." Furthermore the grave warnings expressed against those Ulama who do not act properly, are well-known to them.

3. The third thing to tell those students is this: Tell them that their time is very valuable. They have come here with very little time at their disposal and not a single moment thereof should go wasted. They should become involved in studying and discussing the principles of this work while they are here." — Malfoozaat Hazrat Dehlawy p.127.

The actual article is quite long and even in 'Al I'tidaal' we quoted a shortened version thereof. It also says: "It has always been the fixed law of Allah, in practise, that those who act disrespectfully to their teachers can never benefit by their knowledge of deen. Wherever the imaams of any subject of deen have mentioned the principles pertaining to deeni students, they have made special and careful mention of this." The details of which is in 'Owjaz'.

Imaam Ghazali too discusses it at length. He writes in Ihyaa-ul-Uloom: "For a student, it is most necessary that he place himself under the hands of his ustad, just like a sick patient submits to the care of a sympathetic physician."

Hazrat Ali, Radhiallahu Anhu, said: "I am a slave of him who has taught me one single letter. If he so wishes he may sell me or keep me as his slave."

Allaamah Zarnooji writes in 'Taleemul Muta-allim': "I see the students and how they have not benefited by knowledge, the reason for this is the fact that they do not observe the rules pertaining to acquiring knowledge. Hence they are deprived."

In this regard, he wrote a special chapter explaining the need for honouring one's ustads. He writes: "A student will never be able to acquire beneficial knowledge until such time that he shows respect to knowledge, the Ulama and his teachers. Whoever attained anything did so out of respectful behaviour towards them. And whosoever fell by the way-side, did so because of disrespect. This is the reason why a person does not become 'kaafir' through sins, but does become kaafir through showing disrespect to any part of the deen."

Says the poet:

از خدا خواہیم توفیق ادب   بے ادب محروم گشت از فضل رب

"From Allah we seek the taufeeq of proper adab. For the disrespectful one is deprived of Allah's grace. Indeed respect is a mighty, Divine-given crown. Wear it on your head and roam where you wish."

Furthermore the saying is well known: "He who has respect in him is fortunate. And he devoid of respect is one of the unfortunate."

Imaam Sadruddin Shirazi writes: "I have heard the Shaikhs saying: 'Whosoever desires that his son should become an aalim, should honour and respect the Ulama well, and serve them well. And if his

son does not become an aalim, his grandson will!"

Imaam Shamsuddin Halwani's story is quite well known. He once went to a certain village for some work. All his students who were living there came forward to meet him, except Qazi Abu Bakr, who could not come. Later when they did meet, the ustad asked him and in reply he explained that he had to do something for his mother. The Shaikh replied: "You will be supplied with adequate provisions, but you will not be blessed with splendour in your teaching circles." And so it happened.

It is generally known that service to parents brings blessings in rizq and service to ustads brings progress in knowledge.

I have in my own experience seen that even the English students who had been beaten up by their teachers, made much progress later on and finally obtained prominent positions. The goals for which they studied were attained. But then I have seen those who disrespected their teachers, even if they had managed somehow to obtain their degrees, have had to roam around looking for recommendations. And then, when they did manage to obtain employment, they remained in problems.

Anyway, no matter what kind of knowledge it may be, one cannot derive benefit from it unless one honours and shows respect to the teachers of it.

In 'Kitaab Adabul Deen wad Dunya' it is written: "It is necessary for a student to become humble and subservient to his ustad. If he chooses this line of action, he will reap benefit and if he does not, he will become deprived."

Rasulullah, Sallallahu Alayhi Wasallam, is reported to have said: "Except for a student, it is not allowed for a believer to act flattering to anyone."

Hazrat Ibn Abbas, Radhiallahu Anhu, says: "At the time of seeking knowledge, I became humble. That is why at the time of having attained it, I became honoured."

Some wise men are reported to have said: "Whosoever does not bear the humiliation attached to seeking knowledge, will always remain in the humiliation of ignorance." — Al-Itidaal, p. 38.

At another place in 'Al-Itidaal' it is written that Imaam Ghazali had said that there are many requirements for a student, but among them are ten very important ones. One of them is this: Not to allow yourself to become involved with other things. Go far away from your home and family to seek knowledge, so that domestic affairs do not take up your attention, because relationships always causes one to deviate.

Allah Ta'ala says:

مَا جَعَلَ اللهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

"Allah has not made any man with two hearts in his breast...."

There is another famous saying: *"Knowledge does not give you a part of itself, until such time that you give your whole self to it."*

The heart which is busy with various things at one time is like that of the water channels of a field which are not arranged in an orderly fashion. The water will flow in all directions with some parts being so dry that the wind will take away the topsoil. — Al-Itidaal, p. 42.

I have heard a short story many times from my father during my childhood days: A certain married person with family responsibilities started to study the Arabic-deeni course. However he was

greatly troubled by the needs and demands of the family, with the result he could not concentrate on his lessons properly. Hence in his great enthusiasm to acquire knowledge, he left home and travelled far afield to pursue his studies.

Initially his family did not know where he was, but soon they obtained his address and the letters, demands and requests started coming in. He read a few of them wherein he was told of their extreme difficulties, their demand that he come back, etc. This upset him deeply. He then picked up a broken clay pot from the bathroom and brought it to his room. Thereafter every letter which arrived was placed inside the pot without being read. This lasted for eight years.

When he finished his studies he turned the clay-pot upside down and started reading the letters one by one in proper sequence as they had arrived. Some informed him of the illness of his child, how the child longed for him, some told of his wife's illness, his wife's death, his mother's death, his father's death. When he saw that all his near relatives had passed away, he thought to himself: "What am I going to go and do there now? There is nothing to return to now!"

Finally he remained there and started teaching. From a shari'at and Fiqh point of view the Ulama will have much to say about the correctness of his action or otherwise. But this spirit is the type of requirement needed for attaining success.

CHAPTER THREE

HOW THE ELDERS CONCENTRATED ON THEIR STUDIES AND THEIR DEDICATION TO LEARNING

IN 'AAP BEATI', volume four, I related how during my father's student days, the doctors had warned him not to continue reading books as his eyesight was failing due to eye trouble nuzool-e-aab (cataract).

He said: "Thereafter I really exerted myself in reading up on various matters because since my eyes were deteriorating, whatever I could do with them was to be done then." At that stage I also mentioned that the authorities of Madrasah Husain Bakhsh asked my grandfather to let my father join their daurah hadith class. He respectfully declined, but did sit for the examination.

He used to study in a small dark room at Nizamuddin, which had a door leading towards the bush (where a window is today). He remained therein night and day, with a boy bringing a lota (pitcher) of water for his istinja and wudhu at every azaan. This boy also brought his two daily meals to him.

During that time a telegram came from Kandhlah requesting his presence at a wedding, but the people at Nizamuddin replied that he was not there (because they hardly saw him). My father says: "Within five or six months I studied 'Bukhari', 'Seerah Ibn Hishaam', 'Tahawy', 'Fathul Qadeer' with such intense concentration that afterwards at the time of examination, Hazrat Saharanpuri praised Hazrat Gangohi in front of all and made a special plea to him to teach daurah once more."

He also said: "I used to copy down Hazrat's lectures in Arabic and

the other students used to make use of my Arabic notes to make their own Urdu notes."
I also mentioned that not a single hadith used to pass, which was not read in front of the ustad.

In 'Aap Beati' volume four, the story is also related of how my father in four months taught Maulvy Sher Muhammad Wilaayati all the kitaabs of daurah hadith. Lessons used to start after Esha lasting until the time of sehri.

In 'Fawaid Jami'ah', the commentary on 'Ajalah-e-Nafi'ah', Hazrat Shaikh Abdul Haq Dehlawi is quoted as saying: "During the extreme cold of winter and the intense heat of summer, I used to walk to the madrasah in Delhi, which was about two miles from our home. In the afternoon I used to remain at home for only so much time as I needed to eat a few morsels of food, which would keep my body and soul together.

I would normally arrive at the madrasah before sehri time and be writing some lessons by the light of a lamp. I always kept myself busy with revising kitaabs and work already studied and discussing them, and also considered it necessary to write down what I had found concerning those lessons in the commentaries. My father used to advise me: "Go to sleep on time at night and do spend some time by day in playing with the children."

To this I would reply: "Playing with them is meant to grant pleasure. My greatest pleasure is in study, reading and writing." "

HAZRAT GANGOHI'S CONCENTRATION ON STUDIES

HAZRAT GANGOHI relates: "While I was studying under Shah Abdul Ghani Saheb, I had to fetch my food every day from a certain people's house with whom arrangements had been made. I used to go and fetch it by myself twice daily. Along the route there used to

be a certain majzoob lying down somewhere. At that time I was so deeply engrossed in my studies that I hardly paid any attention to anybody, not even a majzoob.

One day he called out to me: "Maulvy Saheb, where are you going?"
I replied: "I am going to fetch my food."
He asked: "Is there no other route for you to take?"
I replied: "Yes, but it goes through the market. I prefer not to go that way because all kinds of things can be seen there. I fear I may see something which may disturb my concentration."
He said: "It seems as if you have a problem with shortage of money. I will teach you how to make gold. Come to me at some time."

I promised that I would come, but on returning to the khanqah, I became so busy with my studies that I did not pay any attention to his words.

When I again passed him, he asked me: "Why did you not come?"
I replied: "I could not find any time off from my studies. I will come on Friday."

Friday came and again I became so engrossed in studying that I completely forgot. When I again met him, he said: "Maulvy Saheb, you broke your promise and never came."
I replied: "I forgot."

I promised to go the next week and forgot again. Thereupon he himself came to me and took me to the grave of Shah Nizamuddin, where he pointed out a certain type of grass to me and the places where this grass was found. He made me take careful note of the places and I did. He picked some pieces of this grass, brought it to

my room and there in front of me changed it into gold. He gave the gold to me and asked me to sell it and use the money for myself.

After he had left I became busy with my kitaabs and clean forgot about the gold. I had no time to go to the market to sell the gold. The next day he came along and said: "Maulvy Saheb, you did not sell the gold. Give it to me. I will sell it and bring the money."

He went and brought the money to me. Then one day he again came and said: "Maulvy Saheb,I am going somewhere. Come with me."

This time he took me to the grave of Sultan-ji Saheb, where he showed me the same plant. Then he went off." — Tazkirah-e-Rasheed, p. 288 vol. 2.

Hazrat has also narrated: Once while I was studying under Maulana Mamluk Ali, I had scabies on my whole body including my limbs. I wore gloves on my hands when I came to class. Even in those days, I did not miss a single lesson. One day when seeing me very badly troubled by the scabies, my ustad said to me: 'Mia Rasheed you are like the poet says:

یکتن وخیل آرزو دل بچہ مدعا دہم　　　تن ہمہ داغ شد پنبہ کجا کجا نہم

In 'Mashaa'ikh Kandhlah' there is a story: Once there was a difference of opinion among the Ulama of Delhi. The king of Delhi then sent a letter at the hands of a camel-driver to the Mufti of Kandhlah, asking his verdict on the issue. When Mufti Saheb had read the question, he immediately dictated the answer to his students together with the relevant references. He then went into his house to have his meals, leaving the students to check the references. Mufti Saheb then placed his answer in an envelope and handed it to the camel-driver. The camel-driver replied: "Hazrat, it is the king's order that as soon as I receive the reply,

I should not delay and return immediately. Sir, I have left Delhi this morning, please hand me the reply after I have rested."

The next morning the answer was handed to him and he left. He arrived in Delhi that evening. When the answers were read to the Ulama of Delhi, they all accepted its correctness. They were however astonished that such a difficult question could have been answered in such a short time with all those references as proof.

It is mentioned about Shaikh Junaid Hisari on page 84 of 'Nizaam Taleem wa Tarbiyat' that in three days time, he wrote a copy of the entire Qur'aan in proper calligraphy with all it's 'i'raab' (zabar-zer-pesh) signs.
Shaikh Ali Muttaqi copied twelve thousand couplets in twelve nights for his ustad, while by day he busied himself with other tasks.

On page 89, it is mentioned that Maulana Azaad said that Maulana Ismatullah Saheb Jaunpuri was one of the most famous ulama of India. "Whoever saw his explanatory notes on 'Sharah Jami' and the commentary on 'Tasreeh', will realize how much competence Allah Ta'ala had placed in him. I have not seen better commentaries."

On page 442 the author says: "Shah Abdul Azeez Saheb had lost the use of his eyes for a long time, but he still used to come to the musjid. He later also developed heart trouble, but in spite of all that, he used to teach 'Maqaamaat Hareeri' while being led to the musjid. Whenever he came out of his house, his students would be waiting for him and then they would accompany him."

In 'Hikaayat-e-Sahabah', I also mentioned various incidents about how the eders concentrated on knowledge. For example:
Imaam Daar Qutni the famous Imaam of hadith, was sitting in the

class listening to his ustad teaching, while at the same time copying another book. One of his class mates scolded him for not paying attention. He replied: "My attention is not yours. Tell me, how many hadith did ustad recite today?"

The classmate started thinking about it.

Then Imaam Daar Qutni read the eighteen hadith, each with its own sanad, in the same sequence as the ustad had mentioned them.

Hafiz Asram, a famous hadith scholar went for haj. In the Haram two very learned aalims from Khorasan were lecturing in two different spots, each one to a big crowd. He went to sit down in-between the two groups and copied the hadith of both ustads at the same time.

Abdullah bin Mubarak was a well known hadith scholar, he himself says that he learned hadith from one thousand asaatizah (teachers). Ali bin Hasan says: "One night Abdullah bin Mubarak and I came out of the musjid after Esha. At the door of the musjid we started discussing a hadith. We stood there discussing it right up until Fajr time."

Humaidi is another muhaddith who used to sit writing throughout the night. During the warm days of summer, he used to fill a bath with water and sit in it writing poetry.

One of his couplets is the following:

لِقَاءَ النَّاسِ لَيسَ يُفِيد شَيئًا   سِوَى الهذيان مِن قِيل وَ قَال

فَاقْلِل مِن لِقَاءِ النَّاس إلا   لِأَخْذ العِلم أَو إِصْلَاح حَال

The mixing with people does not benefit at all except to result in nonsensical useless talk; So decrease your mixing except to acquire knowledge or to improve your life.

Then there was Imaam Tabari, the famous scholar of hadith and history who was a prolific writer. On seeing all of his numerous writings, someone asked him how it was possible for him to have written so much. He replied: "I spent thirty years sleeping on grass mats."

Imaam Tirmizi is another famous muhaddith. His special genius was to memorize and remember numerous hadith. Someone tested him, by asking him to recite forty hadith which were quite unknown, and he immediately recited them all. Imaam Tirmizi himself relates: "On the road to Makkah Mukarramah, I copied two volumes of the hadith related by a certain Shaikh. Quite by chance, I later met the Shaikh and desired to listen to both volumes of the hadith, being recited by the Shaikh. I knew that what he was to recite was already in my possession. When I went to the ustad, the wrong volume was in my hand. The ustad started reciting. By chance he looked up and saw the volume in my hand (which was not the one he had been reciting). He became very angry and said: "Are you not ashamed of yourself." I then explained the whole story and said that whatever he had been reciting, was immediately memorized by me. He could not believe that and said: "Recite." I recited all the hadith and he said: "You must have memorized it from before." I had recited all the hadith without a single mistake."

The story about Imaam Abu Haneefah and Imaam Maalik is quite famous, about how after Esha in the Masjidun Nabawi they started discussing one mas-alah right up until Fajr, without a single derogatory word or degrading phrase. Then they performed Fajr salaah at that same place.

Another very famous scholar of hadith is Ibn Jowzi, who grew up as an orphan. Once while standing on the mimbar he said: "With these fingers, I have written two thousand volumes. Of these, 250

volumes were written by myself. I never allowed any time to go by, wasted. I used to write four chapters every day."

Maulana Muhammad Yaqoob writes in 'Sawanih Qasimi': "I had a person with me who used to cook for me. I told him that when Maulana (Qasim) wished to eat, he should give him some curry. However, it was with difficulty that he got Maulana to eat something, otherwise Maulana would only eat a piece of dry bread occasionally."

It is written in 'Tazkirah-e-Rasheed' that Hazrat was such a busy man that hardly seven or eight hours were used for his sleeping, eating and other deeni and natural functions. For the rest of the time he was almost always sitting in research, with some kitaab in front of him. He became so absorbed with the kitaab in front of him, that even if someone came and took away the food placed by his side, he would not be aware of it. Often, it happened that while reading he would fall asleep, only to discover in the morning that he did not eat the previous night's supper. Whenever he came walking to the madrasah, he never looked this way or that, but walked briskly.

During my (Hazrat Shaikhul Hadith's) own earlier days there was never this continuous stream of visitors arriving here. Often, at night time, I felt weakness in my body and on thinking about the reason thereof, I would discover that it was because of not having eaten lunch.

Hazrat Gangohi says: "During the time when Maulana Qasim and I were studying under our ustad in Delhi, we once desired to study 'Sullam'. Our ustad refused to teach us because he could not find time. Finally, I persuaded him to teach this kitaab only twice a week, on Mondays and Thursdays. We greatly appreciated these classes. Then one day, as we sat down to read, a person with a

lungi over his shoulder arrived. Immediately my ustad and all the others stood up. He said: "Bhai-Haji Saheb has come."
Then turning to us, ustad said: "Bhai Rasheed your lesson will continue at another time."

I was very sorry to lose that lesson and I said to Maulana Qasim: "This haji has come and our lesson is gone."
Maulana Qasim answered: "Do not say that. This Haji Saheb is a very pious person and a very prominent personality."
This saintly person asked about us and said: "It seems to me that among all the students these two are the most intelligent.""
— Tazkirah-e-Rasheed, vol. 1, p. 41.

CHAPTER FOUR

HOW THE ELDERS STUCK TO THEIR TASKS PUNCTUALLY

I HAVE SEEN MY elders being very meticulous in their tasks, and being very punctual in adhering to their programmes. In 'Ashrafus Sawanih' Maulana Thanwy is quoted as saying: "One can only adhere to one's regulated routine when he does not become swayed by character or politeness and performs every task at its appointed time."

Once Hazrat Maulana Mahmoodul Hasan Deobandi, who was Hazrat Thanwy's ustad, visited him at a time when he was busy writing a kitaab. Hazrat Thanwy did everything to make Hazrat's visit comfortable. When it came to that hour, when he normally sat down to write, he said: "Hazrat, at this time I sit down to write

something. If you should permit me, then I will for a short while go and write and then return to you."

Hazrat Maulana replied: "By all means, go ahead. Do not allow my presence to disturb or deter you."

On that day Hazrat Thanwy did not really feel like writing. However he did not allow himself to skip his routine, lest that deprives him of blessings. He went to write for a short while and then came back.

A similar incident also happened to me (Hazrat Shaikhul Hadith), while visiting Hazrat Thanwy. I do not know if I have it written down in 'Aap Beati' or not. Among my bad habits was this one, when it was time for writing during the morning hours, I would not stop for anyone, except at the arrival of Hazrat Madani, Hazrat Raipuri or my late uncle.

Even if the most prominent or closest relative arrived, I would look upon it as a burden, but except for those three personalities I never wasted time for anyone. I never did any work when they were around. Moreover, Hazrat Madani's visits lasted for no more than one and a half hours. My uncle, on arrival would meet me and then go to meet the other Ulama, whereas Hazrat Raipuri always stayed for a whole day.

One day Hazrat Raipuri visited me. After I had served tea, I sat down very joyfully to converse with him. After about an hour I suddenly started feeling a tremendous pain in my head, which was so severe that I could hardly sit up. I got up and said to him: "Hazrat I will be back just now."

He surely must have perceived what was wrong through kashf, and asked: "Where are you going?"
I replied: "I will be back just now" and left.

I went upstairs to the room where I did my writing and sat down to write. Within a few minutes the pain vanished without a trace. Then I went back. Hazrat again insisted that I tell him the reason for my sudden departure, so I told him.

Then Hazrat said: "It is for this reason that I asked you so many times where you were going. I have told you many a time, not to be disturbed in your work when I arrive, because very often discarding your fixed routine causes bodily harm. This happens to all of us." This is why the elders were very diligent in sticking to their routines. I have found my elders being very particular about this. I have seen how my father made his special students draw up time-tables for studies, meals, classes etc., and abide by the times laid down. They had to draw up the programme and show it to him. If there was any need for improvement or change, he would suggest it. Then he would insist that it be followed strictly and even supervised it.

I have seen my Hazrat Maulana Khaleel's daily routine from the year 1335 to 1345 at first hand. He never deviated from it - not during winter nor during summer. As far as Hazrat Gangohi was concerned, he also strictly observed his routine.

In 'Husnul Azeez' Hazrat Thanwy is quoted as saying: "If anyone was sitting with Maulana Qasim, then he would allow ishraaq and chaasht salaah to become qadaa. Hazrat Gangohi was different. When it was time for ishraaq he immediately got up, performed wudhu and performed salaah on the spot. He would not even mention that he had to perform salaah or ask to be excused. When it was time for his lunch or supper, he would take his stick and walk off, even if the nawab's son was sitting with him. There, he was like a king in his kingdom.

He always talked very little and if anyone asked a question, he would answer concisely. Whatever he had to say, was said in short terms and immediately he would take hold of his tasbeeh and busy himself with zikr. And if no one spoke, he would remain silent for hours. On the other hand for as long as someone was sitting with Maulana Qasim Saheb, he would continue to speak to him." — Husnul Azeez, vol. 1, p. 495.

Hakeemul Ummat in discussing Maulana Mazhar Husain Kandhlawi, says: "I did not see Maulana. He was so particular in following his daily routine, that even on travel, he did not allow his tahajjud salaah to become qadaa. Even if he was travelling on a wagon with others, he would perform his tahajjud without stopping the wagon, so as not to inconvenience his companions. What he did was to get off, walk some distance ahead and perform two rakaats. When they caught up with him, he would again go some distance ahead of them and perform another two and so on. When he was at home, it was his daily routine to spend the whole night in ibaadat. His night was divided into three parts, during each of which he busied himself with different forms of ibaadat." — Husnul Azeez, vol. 4, p. 228.

In 'Tazkirah-e-Khaleel' a story is mentioned about a shi'ah woman who used to live in Keranah. Hazrat Maulana Mazhar Husain Saheb invited her towards the doctrines of the Ahlus Sunnat wal Jamaat. The lady told him: "I am prepared to join the Ahlus Sunnat on condition that you marry me."

At first Hazrat hesitated, but later agreed. She was a widow. At the time of Muharram, when all the ladies had gone outside the village to see the taziahs, she sent a note to Maulana, who took his son-in-law and a few others and went to Keranah. He left with her from there at eleven o'clock. When the people of Keranah came to know of it, they set off in pursuit after them. Afterwards she caused

Maulana a lot of trouble. Maulana, with the agreement of both wives, divided the night into three parts. During the first third of the night he taught his first wife the translation of the Qur'aan. During the second he taught his daughters Qur'aan and during the last part he spent with the second wife, during which he also performed his tahajjud. Very often at night, she locked the door and went off to sleep, refusing to open. When that happened, he merely spread his lungi on the ground and started performing tahajjud salaah. — Tazkirah-e-Khaleel, p. 102.

It is related in 'Arwaah Thalaathah' that Maulvy Ala-uddin, the son of Maulana Yaqoob passed away on the day of Eid-ul-Adha before the Eid salaah, he was very ill and Maulana left his bedside just before he died, having left him in the care of Allah and praying for the good ending on his behalf. In other words Maulana Yaqoob, even at that sensitive moment, did not delay in going to the Eid salaah. Yet his position among the people was such, that if he had come late, they would not have minded.

'Tazkirah-e-Khaleel' states that there are numerous incidents illustrating the fact, of how my Hazrat Maulana Khaleel used to be punctual and regular in his routine, so much so, that it became second nature to him. No problem, no matter how great, could sway or cause him to deviate from it. How much more was he not in his attendance at classes, which was his major activity. Here his regularity and punctuality rubbed off on the whole madrasah. So much so that without having to supervise and stand over the teachers, everyone was at his best and doing his required duty.

Hazrat wanted every ustad to have such a teaching schedule, that a certain amount was taught monthly, finishing the syllabus over the period of one year comfortably, without having to hurry and race through the work at the end of the year, with the students understanding nothing.

Even if some very necessary and urgent tasks came up, these were put off, because of madrasah responsibilities. It often happened, that there was no corn or flour at home. This would have had to be bought from the market. Hazrat would go and teach and waited for some friend to come along, whom he could send to buy some flour. There were times when no one came along or when he forgot and only on arrival at home, did he remember that there was no flour at home, so how could there be any roti?

Hazrat Thanwy said: "My times are worked out so that it includes every hour of the day, so much so that if five minutes are lost anywhere, it causes me harm and throws my whole day's tasks out. Many people on seeing me sitting in my study doing some work after Maghrib would come and sit down, thinking that it was the time of majlis, but regretably I had to ask them to leave me with these words: "This is not jalsah time." I always considered these issues and then fixed a special time for all of them, so as not to cause difficulty to anyone.

Hence, what better time was there for those involved in zikr and in spiritual exercises than after Asr, when they could forward their queries and after speaking or listening to me, revert to their zikr. For if it was not done at that time, then it was very difficult to find another time for solitude and zikr."

A certain gentleman once started talking to me just before Esha time and sadly remarked: "How unjust it is that even at this time we do not allow you to rest. Rather give us such a time, when we are at ease and you are relaxed."

Hazrat comments: "After all, it is no justice that I should at all times be involved with other people's tasks, and be shown no mercy. If anyone had to do half the work I do, then he will know what it is." Hakeemul Ummat has truly stated, that the amount of work one is

able to do through being punctual and regular cannot be done otherwise. For this reason, I have always impressed upon those who are connected in bay'at with me, as well as all close friends and students the importance thereof, and exhorted them to act accordingly. I have always asked them to give me a chart showing their daily time-table. Up until today, my mureeds have to do this when they stay here for some time. And through them I also keep a supervisory eye over the others, to see whether they perform their fixed tasks or not.

I always try my utmost to stick to my planned routine, but then there are times when one is forced to deviate. A certain person may come along from very far and has to leave in a short while, therefore one has to break away from one's routine and meet him thus ten, fifteen minutes goes wasted. In fact with this kind of thing, practically, all my time is taken up. But for as much as I have seen of Hazrat Gangohi, Hazrat Saharanpuri and both the Raipuri Hazrats (may Allah fill their resting places with noor), these people were very particular about routines and stuck to it. Describing Hazrat Raipuri's daily programme Maulana Ali Mia writes:

"Hazrat's habits were such that he, together with everyone else, would wake up during the latter hours of the night, fulfill their toilet requirements and start performing nafl salaah. Then they would go into zikr and meditation (muraaqabah). At that time of the stillness of the night and the night sounds of the environment, the khanqah echoed with the name of Allah while the hearts were in ecstasy, far removed from this world.

As soon as dawn broke, the azaan was heard and during the time between azaan and salaah, tea was served, prepared for everyone by the Nazim of the kitchen, Haji Fareeduddin and his wife. Up until the time of Ishraaq all were served. Hazrat also had tea and later had milk and his medicine.

Except for the last two or three years, when he was plagued by illness, Hazrat always went to the musjid for salaah. After the salaah (for as long as he was strong), Hazrat used to go for a walk, walking along the river for about four miles. During his healthy days he also used to come this way to meet his special guests. Sometimes he would walk towards the road. Initially he used to walk alone. Later as he grew weaker, one or two attendants would accompany him. On this walk he busied himself with tilaawat-e-Qur'aan. On the way back he would stop for a short while, at the grave of his murshid (shaikh). Thereafter he would retire into the privacy of his room, emerging only at ten or eleven o'clock.

The above was basically his daily routine. Later in life his programme changed somewhat as he used to stay out a little after salaah and then go into his room, irrespective of whether there were a lot of visitors or not. Food used to be served around 10.30 or 11 o'clock, which was also the usual time for the arrival of visitors from Saharanpur, as well as from various villages in the vicinity. There was never any idea as to many visitors would be arriving for lunch. But may Allah reward the supervisor of the kitchen, Haji Fareeduddin and his wife well. No matter how many visitors there were, there was never any delay in serving lunch. There would already be forty to fifty visitors, but suddenly at lunch a crowd of 150 would turn up. Haji Saheb and his wife would immediately get busy preparing rotis for all. As soon as one group had risen after eating, the other group would sit down."

Maulana Ali Mia (Maulana Abulhasan Ali Nadavi) continues: "The food served would be simple; plain dhaal and roti. For as long as Hazrat was well, he himself used to eat with the guests and for a short while, he used to sit with them. At this majlis there was generally no fixed topic of discussion. At times there would be the telling of some story about one of the elders and at other times

some other topic would be discussed. The majlis would end at about 12 o'clock and Hazrat would go and rest.

At the time of azaan for Zuhr all would wake up and go to the musjid. During his healthy days, Hazrat also would go to the musjid, then after salaah, Hazrat normally went into the privacy of his own room, locking his door. This was his daily practise, irrespective of whether he was at home or on travel. However during his later years, his severe illness prevented him from being punctual and regular in it."

I (Hazrat Shaikhul Maulana Zakariyya) recall: "During this period of solitude Hazrat always performed salaatul tasbeeh and zikr (bil-jahr - loud zikr). His zikr was not in an excessively loud voice because the sound hardly reached beyond the door. No one dared enter when he was inside. I used to have my sleeping place right at his door, and that is why I used to hear this zikr very often.

When he emerged from the room later, his face was filled with such a tremendously glorious shine (noor) that it became difficult to focus one's eyes on him. At that time, for quite a while, he appeared to be absorbed in his own thoughts. So much so, that he did not recognize his own special attendant, Bhai Altaf. He would look at him and ask: "Who are you?"

I had seen this quite often. After his door was opened, I would get up from my bed and go outside. Then he would come out and Bhai Rao Afzalur Rahman would bring the newspaper and tell him the major news items as well as bring the mail. This would continue up until Asr time."

Continuing with Hazrat Raipuri's daily routine, Maulana Ali Mia writes: "During times other than in Ramadhaan, Hazrat Raipuri's daily programme was very strenuous."

In my 'Aap Beati', I have from time to time dealt with the incidents from the lives of the elders as they came to mind. I mention them because:-

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الأَبْصَار

"Verily in their stories there is indeed a lesson for men of understanding."

Firstly, the stories of the saintly ones bring mercies to us and secondly since my childhood, I derive great enjoyment from telling and hearing such stories.

Maulana Ali Mia (Maulana Abulhasan Ali Nadavi) writes: "During my stay in Raipur I became so courageously involved with strenuous spiritual exercises and effort, which one has only heard of in the lives of the early saintly souls. That was the work of those saints, who were blessed with courage, the spirit of extreme sacrifice and deep devotion and were blessed from their earliest days with deep love for Allah Ta'ala, Who had sent them to their high spiritual ranks for the guidance and rectification of men."

Hazrat used to say: "When I reached Raipur, I used to roam about in the bush all day, looking for trees whose leaves I could eat to stay alive." Sometimes he even used to mention the names of those trees and he also mentioned that he ate the leaves of the shahtut (mulberry) tree. Alhamdulillah, it was very seldom that this was necessary because Hazrat had told Mianji Muezzuddin to see to his food.

That was a time in Raipur, when great mujaahadah was the order of the day. All this was for the spiritual advancement of the people concerned and their progress, which Allah had destined for them. The "langar" (kitchen) roti eaten, was so thick and raw that it could hardly be swallowed without water or buttermilk. (There were many

Punjabis at Raipur. They had good strong stomachs and they had no difficulty in digesting one roti together with a cup of buttermilk).

Hazrat always said during his later days: "This asthma and weak stomach was caused by the circumstances of those days."

Hazrat said: "Almost every day the roti was burnt." Haji Jani was at that time, the supervisor of the kitchen. I said to him: "Haji Saheb, the roti is burnt."
He would reply: "Okay, tomorrow it will not be burnt."
Then on the next day, the roti would be burnt on the one side and raw on the other. When Haji Saheb was again told that the roti was raw, he answered: "If you came here to eat roti, it is better that you go somewhere else." It frightened me that they would tell Hazrat of my complaints. Hence I blamed myself in my heart saying: "What is wrong with you? You have come here for your benefit and welfare. Now you are full of arrogance." Then I made an intention not to say anything and I never complained. Thereafter irrespective of whether the roti was stale, fresh, dry or raw, I never lodged any complaint for fourteen years.

Maulana Manzoor Nu'mani quotes Hazrat: "Continuously for ten years, we lived in the khanqah like students. We received one single mielie-meal roti per day, which was quite raw on the inside. The cook was not particular about whether the roti was properly baked and there was no question of us receiving any dhaal or curry. If sometimes, some buttermilk came along from the village, it was like Eid for us. Those from this part of Uttar Pradesh used to break the one roti into two portions, eating half at lunch and the other at supper. However, I was a resident of Punjab and ate the one roti all at once. Then at the other meal time I only read "Bismillah".

From my eating of this dry roti, my stomach used to start paining. I often contemplated asking Hazrat to speak to the cook to prepare the bread properly, but I was afraid Hazrat would say: "Maulvy Saheb, go to where you will find nice properly prepared roti." If that should happen, then what would I do?
Hence I started eating dry ginger which had been ground fine.

When, afterwards I went to the toilet a large worm like a leech came out. I was under the impression that my intestines had slipped out, but discovered it was a worm. This frightened me. Later when I checked up in 'Mufradaat' I discovered that it was the effect of the dry ginger.

Sometimes when Hazrat Shaikhul Hind or Hazrat Maulana Khaleel Ahmad had meals with Hazrat, he, out of kindness also invited me to eat with them. At that time, I used to eat anything whether it was fresh or stale and would decline the kind offer, but Hazrat would insist and say: "Maulana, I am asking you to come for your own benefit."

At his command I would then eat with these pious people. Similarly if any tea leaves were left over in the cups, I would save them, dry them and make a drink out of them to drink with my bread. Then I would go to sleep early so that by one o'clock I could be up when Hazrat woke up.

For my sleeping place, I used to get Hafiz Yusuf Ali's permission to sleep in the shed where his horse was kept. There, I used to clean out a spot and lay my bedding down."

Hafiz Yusuf Ali was the haafiz (guardian) of the maktab during Aa-laa Hazrat Raipuri's time. He was a very pious man and a man of many wonders (karaamat). I also had the honour of meeting him and he was very kind to me, although he was completely lame in

his legs. For his toilet needs, one of his students used to carry him on their back, but if he had to travel anywhere among the villages, he travelled by horse-back.

Maulana Ali Mia writes that Hazrat said: "I found an old tattered blanket lying on a rubbish heap and washed it. Then I folded it in such a way that the holes in it were covered. For fourteen years, this was my bedding and my salaah place. In those days, there was only one lamp in the khanqah and it stayed in Hazrat's room. There was no other lamp. Raipur had a lot of snakes, scorpions and other insects. I picked up a piece of bamboo and lit this from time to time, to scare away the snakes and insects. Alhamdulillah, except for once when a centipede troubled me, I had no other attacks by these dangerous reptiles and insects."

Then Maulana Ali Mia tells the story of Hazrat's lihaaf. Hazrat at one time had no warm clothing to cover himself with, in the cold of winter. Hence for as long as the musjid gate remained unlocked, he used to sit in front of the fire-place (heating the wudhu water). I have already told this story in detail during the tale of my daughters weddings in 'Aap Beati' volume three and also in connection with Hazrat's strenuous mujaahadah in 'Aap Beati' volume one.

Hazrat used to always say that the cause of the students strikes should be blamed on the madrasah authorities. The students received cooked food twice a day and therefore sat around involving themselves in nonsensical things. During our student days after our classes, we were involved in the preparation of our food. We used to prepare it quickly, whether half-raw or otherwise and prepare for the next class. There was thus no time for vain talk.

Maulana Ali Mia (Maulana Abulhasan Ali Nadavi Saheb) also writes: Hazrat was always deeply absorbed in zikr and slept very little by night. Hazrat said: "Because of a cold I used to keep a

head-cloth (rumaal) near me and because of the use of it, it used to become wet." — Sawanih Hazrat Raipùri, p. 64.

Once Hazrat Maulana Abdul Qadir visited Maulana Thanwy. Hazrat Thanwy said: "I used to come to visit Hazrat Raipuri in Raipur. Do you remember me?"

Hazrat Maulana Abdul Qadir replied: "Hazrat, how can I remember you? At that time I was a mere nothing there. Perhaps you will remember that a certain person used to attend and wait upon Hazrat, entering towards him repeatedly with blanket around him and a cloth around the waist."

Hazrat Thanwy replied: "Yes I can remember something of that." Hazrat Maulana Abdul Qadir said: "That was me." — Sawanih Hazrat Raipuri, p. 69.

CHAPTER FIVE

FAITH IN THE TRUTH OF QUR'AAN AND HADITH

THE MAJOR DIFFERENCE between the Sahabah and us, is the fact that they had complete faith in the Sacred Words of Allah and His Rasul, Sallallahu Alayhi Wasallam. This belief and faith of theirs was perfect and from the heart, while ours is mere lip service and superficial. However among our elders I have found that perfect faith in the highest degree. If ever there was a hadith wherein Rasulullah, Sallallahu Alayhi Wasallam, warned against anything, we found them having such fear for that thing and avoiding

it to such an extent that it was a reality and became a natural fear, just like the natural fear we feel for a snake or a scorpion. For those elders any commands of the Qur'aan and the hadith were such, that the orders were compulsory and categoric without any need for rational explanations. May Allah grant that quality to me also.

1. Once a person who lived near the madrasah and who had a very sick relative, regarding whom it was believed that his final hour was near, wrote a letter to my uncle Maulana Muhammad Ilyaas. It was placed in an envelope with another one inside for the reply. In the letter he asked for a taweez for the afflicted one.

   My uncle sent the letter to me and wrote: "This man has asked for a taweez. Tell him that after Fajr and Maghrib salaah, he should let you blow over him when you proceed from the musjid."

   He also wrote down a certain dua for me, which I should recite three times, reciting salawaat (durood) at the beginning and at the end. He also added: "Whoever does not recover after this dua, it is better that he should die."

   I called that person and without showing him the letter, (because this last sentence seemed quite severe to me) did as my uncle had instructed. Alhamdulillah, within three or four days he was well. This was the strong faith of my uncle. (See also 'Aap Beati', volume four).

2. The following story is one which I relate quite frequently during my majlis gatherings, but I do not know if it has been mentioned in 'Aap Beati' or not:

Among the early benefactors of our madrasah (I may even call him one of its founders) was a certain pious person, Hafiz Fazli-Haq Saheb. He had two sons. One of them was Haji Habeeb Ahmad who has on various occasions been mentioned in 'Aap Beati' - a man who had close contact with Hazrat Saharanpuri and my father. It was he, who at the time of my father's death, insisted that he be buried in the local graveyard. It was also he, who came to ask my father whether he was going to Bombay (Mumbai) or to Delhi to meet Hazrat on his arrival from haj. My father replied that he would meet him while lying here in Saharanpur.The other son was Hafiz Zinda Hasan who has also been mentioned in 'Aap Beati' especially in connection with my taking credit from him during my early days.

This pious Hafiz Saheb was one of Hazrat Maulana Muhammad Mazhar Saheb's very close attendants. Maulana Muhammad Mazhar is known to be the founder of our Madrasah, and the man after whom it is named. This Haji Saheb was one of those, who was responsible for transferring the Madrasah from its original spot of Qazi Mohalla to where it now stands, and he was almost always in the company of Maulana Mazhar Saheb. He also had a fixed habit of using the words: "Allah ke fazl seh." (through the grace of Allah), profusely, that through the grace of Allah this or that happened.

One day he came to Hazrat Maulana Muhammad Mazhar Saheb and said to him: "Hazrat-ji, through the grace of Allah, Allah has shown me a wonderful thing last night."

Hearing this sentence expressed by him, Hazrat was quite amused and asked: "Hafiz Saheb, what wonder was shown by Allah, through the grace of Allah?"

He replied: "I was asleep at home, all alone in the house. I woke up to the sounds of three or four men trying to break the lock of the gate to my house. I immediately sat up straight and called out to them: "Hey, you are thieves and robbers!" They replied: "Yes, we have come to rob."

I said: "Listen to me, I am counted among the wealthy ones of the town and all the madrasah funds are in my possession and that is all that is in this house. That lock which you are trying to break is a cheap one costing only eight paisas. Neither you, nor your fathers or grandfathers will be able to break it. I have heard from Hazrat-ji that the money on which zakaat is given, goes into the protection of Allah. I have been very meticulous in giving its zakaat and have even given more than I should have given. Therefore, there is absolutely no need for me to worry about protecting my wealth and possessions. Allah will do that."

Hazrat-ji, after I had said that I went to sleep. I woke up some time later and they were still busy trying to break in. I told them: "You fools, I have already told you. Go and call another ten, twelve others to help you. It will still be of no use, through the grace of Allah."

Hazrat, having said this to them, I began making salaah, through the grace of Allah. When the azaan was heard, I told them: "Look, I am going for salaah. You may continue to try to break in." Then Hazrat, through the grace of Allah, they all ran away."

This is what is meant by 'tawakkul' and reliance on, and confidence in Allah Ta'ala and His promise. Look at us: If there is even the remotest possibility of a thief breaking into and entering our homes, it will be almost impossible for us to stay

in bed. But, there is one thing which I must point out at this moment, as I have already explained in the discussion on 'Shamaa'il Tirmizi': For as long as we do not have the quality of complete tawakkul and faith in Allah, we should not envy or try to emulate those people.

As I have mentioned in 'Fazaa'il Sadaqaat', Imaam Bukhari relates how Hazrat Abu Bakr, Radhiallahu Anhu, once brought every single article from his house and offered it in the path of Allah. Rasulullah, Sallallahu Alayhi Wasallam, accepted his offer gladly.

But then another person brought one piece of gold and said: "I have acquired this from somewhere. I possess nothing else except this."

Rasulullah, Sallallahu Alayhi Wasallam, on this occasion turned his face away from him. The same donor then came from another side with the same offering, but once again Rasulullah, Sallallahu Alayhi Wasallam, turned away. When on the third time he again offered the piece of gold, Rasulullah, Sallallahu Alayhi Wasallam, took it and threw it so hard, that had it struck him it would have wounded him.

No doubt, it is necessary to create true tawakkul within oneself and when this is attained, it brings success in this world and the next. However, until such time that the rank is attained, one should act with restraint.

3. In my childhood I had heard the following story from my father and various other people. In the district of Saharanpur, beyond Behet, there was an area where many Englishmen had their residences. On the other side they had their businesses,

which were looked after by Muslim employees, while the owners stayed in Delhi, Calcutta (Kolkata), etc.

From time to time veld-fires used to break out for some reason or other and cause great damage. It so happened that one such fire broke out and destroyed all the buildings in the area. One of the employees ran off to Delhi to inform his master of the calamity. When he arrived there the master was sitting and writing.

The Muslim servant told him: "Sir, all the houses have burnt down. Yours too, has been destroyed."

The master looked unconcerned and just kept on writing. A second time the servant said: "Sir, all the houses have burnt down. Your house too has been destroyed."

Unconcerned the master still continued writing, without even replying. When for the third time the servant repeated the news, the master replied: "In the manner of the Muslims, I give zakaat on my possessions. Therefore no harm can come to my possessions."

Without answering, the servant left, fearing that later the master will accuse him of not having informed him of the loss. Seeing the master being so unconcerned, he returned and when he got back he discovered that all the houses were destroyed, except his master's. It was standing undamaged.

4. How strange is it that non-Muslims act according to the tenets of Islam and derive benefit, while Muslims fail to give zakaat and suffer losses. Theft may ruin them or a robber will rob them, or some other calamity may befall them. Many such instances are noted in 'Fazaa'il Sadaqaat'.

I myself have heard many stories of people who failed to pay a meagre sum as zakaat, and subsequently had to pay huge taxes or suffer losses through theft.
If these poor souls had only given more zakaat, out of the goodness of their hearts, how much more would not their reward have been?

Moreover these possessions would have been preserved against forceful attacks. Now they have suffered losses, and still have the zakaat hanging over their heads.

Many such hadith are mentioned in 'Fazaa'il Sadaqaat'. Rasulullah, Sallallahu Alayhi Wasallam, is reported to have said: "Whatever possessions are lost in the land or at sea, become lost because of failure to give zakaat." See 'Fazaa'il Sadaqaat' and 'Al-I'tidaal'.

These may be seen in these kitaabs. However only such people, who are keen to act according to Rasulullah, Sallallahu Alayhi Wasallam's commands and who have complete faith in the words of Allah and His Rasul, Sallallahu Alayhi Wasallam, should look it up.

5. We all are aware of the tremendous riots, fears and upheavals of the year 1947 A.D. (in India). At that time we were practically imprisoned at Nizamuddin, with the road to Delhi sealed for all practical purposes. Rations were supplied from Sabzimandi (market-place), where not a single Muslim dared to go.

   The heroic story of how Babu Ayaz used to go there, was already told in 'Aap Beati', volume four. In spite of the dangerous situation, he occasionally went there to fetch rations.

On one such occasion a few Sikhs looked at him with evil intentions. When he went back to Nizamuddin three of them sat down with him in a tanga with the intention of finishing him off. However with great courage he told them: "Even if you were thirty, you would not be able to do anything to me."

This courage of his surprised us all. Afterwards I asked him: "Babuji, what was it that made you so certain that they would not be able to harm you?"
He replied: "You yourself had taught me the du'aa:

اَللّٰهُمَّ اِنَّا نَجْعَلُكَ فِى نُحُورِهِمْ وَ نَعُوذُبِكَ مِنْ شُرُورِهِمْ

O Allah we place You over their necks and seek refuge in You from their evil."

This astonished even me and made me feel ashamed, that I who had taught him the du'aa, did not have the faith nor the courage, which he had. (For details see 'Aap Beati', volume four).

6. It is written in 'Arwaah Thalaathah' that during the time of Hazrat Abdul Azeez a certain man was affected by a jinn. His relatives took him for treatment to Shah Saheb, Shah Ghulam Ali and various other saintly ones, who did all they could to treat him through blowing over him and gving taweezes, but to no avail.

   At that time Shah Abdul Qadir was not around. When he arrived the man was brought to him. Shah Saheb blew over him and immediately he was cured. When Shah Abdul Azeez heard of this he asked him: "Shah Saheb what kind of amal did you do?"
   He replied: "I only read Surah Alhamdu (Faatihah)."

He asked again: "In what manner did you recite it?"
Shah Abdul Qadir replied: "In no special manner. I only recited it with the "shaan" of Ya Jabbaar."

(I asked Khan Saheb the meaning of this sentence and he replied that he too, did not know the meaning thereof, the reporters of this incident only mention this surah).

By way of explaining this Hazrat Thanwy said: "One interpretation comes into my mind which I would like to express, as a possible solution to this: Among the stages of sainthood is one which is called "abul waqt", it means that the saint is able to call upon the special "shaan" of Allah which he requires and benefits thereby. Shah Saheb had drawn strength from Allah Ta'ala's shaan of Jabbaar (the All-Overwhelming)." — Arwaah Thalaathah, p. 56.

7. In 'Arwaah Thalaathah' there is a story of how Mianji Muhammadi Saheb's daughter's son (Abdul Azeez) became very ill. The doctors gave up all hope and his parents were very worried. At that time Mianji had a dream, wherein he saw Maulvy Ismail Saheb delivering a lecture in a musjid, I too was in the musjid with Abdul Azeez sitting near me. Suddenly Abdul Azeez felt the urgent need to pass water. I took him with me to do this. However, the musjid was packed with people and it was difficult to leave.

   (The relationship between Maulvy Ismail and myself was very informal.) Because I could not take Abdul Azeez out of the musjid, I took him forward to Maulvy Ismail. When we passed in front of Maulvy Ismail, Maulana recited "Yaa Shaa-fee" thrice and blew over him thrice. Mianji woke up and told his wife: "Abdul Azeez has been cured and the doctors are wrong

in saying that he will not survive. I have just seen a dream which tells me this."

That same morning they discovered that Abdul Azeez was completely cured. — Arwaah Thalaathah, p. 87.

Therė is another incident in 'Arwaah Thalaathah', which Hazrat Gangohi reports on the authority of Hazrat Nanotwi and Hazrat Haji Saheb. It says that when 'big brother' (Shah Ishaaq Saheb) and 'small brother' (Shah Muhammad Yaqoob Saheb) used to enter the Haram in Makkah Mukarramah, they used to leave their shoes outside. However, in spite of there being a watchman, looking after the shoes was very difficult and many people's shoes were lost, even if one placed them right in front of oneself, inside the Haram Shareef. Strangely, their shoes were never lost.

People were very surprised and asked them about it. They replied: "When we leave our shoes there, we make them halaal for any thief who may wish to steal them. For a thief, it is not pre-destined that he should steal goods permissible for him. For this reason they do not steal our shoes."
Meer Khan Saheb says: "When I related this story to Hazrat Shaikhul Hind, he said: "This was in fact true education."

During the time when Shah Abdul Qadir was in Delhi at the Akbari Musjid, the people's shoes began getting stolen from the musjid. He said to them: "When you enter the musjid, make an intention of making your shoes halaal for the thieves and they will not steal them." — Arwaah Thalaathah, p. 103.

Another incident is quoted in the same kitaab. In the magisterial district of Sikanderabad, there is a large village called Hasanpur, which at one time belonged to Shah Ishaaq

and Shah Yaqoob. Maulana Muzaffar Husain Saheb Kandhlawi says that both these pious people were very generous though they themselves were living in poverty and they were always serious in outlook.

"One day (in Makkah Mukarramah) I saw both of them extremely happy and pleased, taking kitaabs from one place to another, while talking to each other in pleasant terms. I did not have the courage to ask the elder brother Shah Ishaaq, so I asked Shah Yaqoob, the younger one what the reason was for this happiness. He replied: "Did you not hear the news?"
I thought perhaps a large sum of money had reached them from India. I said: "No, I heard nothing."
Then he said: "Our village has been confiscated by the state. This happiness which you now see, is because of the fact that for as long as we had the village, we did not have full tawakkul (trust) in Allah. Now we are forced to only rely on Allah alone."

Hazrat Nanotwi relates: "Once I went to visit Hazrat (Gangohi) in Gangoh. In his sitting room was a clay-container. I picked it up and drew some water from the well. When I tasted the water, I found it to be brackish (and bitter). At the time of Zuhr, I told Hazrat about the water and he said: "No, that water is sweet."
I gave the clay beaker to him. He tasted it and found it to be brackish. He said: "All right, leave it."

After salaah he ordered all the musallees to recite the Kalimah Tayyibah as much as possible, and he made du'aa very earnestly and then rubbed his hands over his face. He then tasted the water and it was sweet. Then he said: "Actually, the clay from which this container was made, came from a grave upon which the "azaabul qabr" was descending. Now Alhamdulillah, through the blessings of the kalimah tayyibah,

the punishment from Allah has been warded off." — Arwaah Thalaathah, p. 35.

8. During the lifetime of my grandfather, the clock in Nizamuddin Musjid suddenly stopped working. A watchmaker was called in to have a look at it and repair it. The watchmaker opened the clock where it was hanging against the wall and said it would require at least three days for the repair work to be done.

   My grandfather then gathered all the children in the musjid and made them all recite Surah Faatihah from Bismillah to the end of it seven times and blow on the clock. It started working by itself.

9. Maulana Manzoor Nu'mani, in writing down the sayings of Hazrat Maulana Ilyaas Saheb, says: "Once a certain businessman from Delhi returned after having spent some-time with a jama'at in Sind. After hearing the report of the work there, Hazrat Maulana said: "While on the one hand our work includes rectification and conveying the message, on the other hand it is also to draw Allah's help in getting for us those things which we desire for ourselves.

   مَنْ كَانَ لِلّٰهِ كَانَ اللّٰهُ لَهُ

   Whosoever is for Allah, Allah will be on his side.

   If you apply yourself to Allah's work, the earth, the heavens and the winds in the atmosphere will do your work. You have left your home and business for Allah's sake, now see with your own eyes what barakat there will be in your business. The person who helped Allah and does not have the hope of attaining Allah's help and mercy, is indeed a "faasiq" (evil doer).""

The writer says that Hazrat uttered this last sentence with such conviction and emotion that it made a tremendous impression on the audience. — Malfoozaat Hazrat Dehlawy, p. 112.

10. Hazrat Thanwy says: "I have heard from an English-educated person of Deoband, that a certain man was summonsed to appear before Deputy Commissioner Zaheer Alam in Saharanpur. The accused went to Haji Abid Husain and asked him for a taweez. Haji Saheb gave him one and told him to put it in his turban before going into the courtroom. When the accused entered the courtroom the deputy asked him something.

    He replied: "Please wait a second. I have brought a taweez from a Maulvy of Deoband. I want to fetch it."

    The deputy laughed derisively, because he did not believe in such things. The man brought the taweez, put it in his turban and said: "Now you may ask whatever you wish."

    The deputy went out of his way to spoil and break-down the case of the accused. However, when he sat down to write the verdict, he wrote a verdict completely in his favour.

    Later, of his own accord, the deputy became a mureed of Hazrat Haji Abid Husain Saheb." — Jadeed Malfoozaat Hazrat Thanwy, p. 63.

11. Hazrat Thanwy also relates: "The story of Ranjit Singh is quite well-known. He once arrived at the Atak River and discovered that there was nothing by which he could cross the river. He rode on his horse right into the river. People reminded him:

"This is the dangerous Atak river."
He replied: "This is the Atak river for those who consider it the dangerous Atak."

Because he had complete faith in his ability to cross over, he did so safely. Now I ask. If the people of falsehood can acquire such success through their perfect or strong faith, imagine what success the people of truth will be able to attain?" — Al-Kalamul Hasan, p. 21.

A similar story concerning the home of the Englishman, has already been told. The story of Ranjit Singh has been told slightly differently in Husnul Azeez. It says he was travelling somewhere with his army when he arrived at the River Atak, and there was no boat in which to cross over.

The people reminded him that this was the Atak River. He replied: "It is only the Atak for those believing it to be the Atak."

Thereupon he drove his horses into the river and crossed over. Only the hoofs of the horses became wet. This man had perfect faith.

In the kitaabs on history, there is mention of a person by the name of Alaa bin Hazr. The first khalifah, told him: "Do not stop on the way to rest."

When they reached Abek, they found their path blocked by a river flowing across it. What the Ameer had actually meant was that even if a river or sea should come in front of you, then do not stop, but make firm intention and cross it. Making du'aa they did so and supplicated: "O Allah, Moosa, Alayhis Salaam, found a way across the sea. We are the slaves of Muhammad,

Sallallahu Alayhi Wasallam, grant us also a path across." Then reciting Bismillah they drove their horses into the water and crossed.

Now comes the question: Why should something like this also happen for the kuffaar? The answer to this is that the du'aa of the kaafir can also be accepted. This is unanimously agreed on that their tawakkul can also be effective. In fact, there are times when the du'aas of a non-Muslim are more readily accepted, than a Muslim's. Remember how Iblis prayed: "O My Lord give me grace until the Day of Resurrection."

Then also there is another point. Allah is reported to say in the words of the hadith:
"I act in accordance with the idea any servant has of me."
In other words whatever view a person holds of Allah, Allah will act towards him in accordance with that view and perception.

12. It is written in 'Anfaas Eesa': "During the era of the Islamic khilaafat, there was once an elderly Rajput. As I was coming from the fields, I met him and he said to me: "Have you any news about what lies in store for you? You should not walk about alone like this."
    I replied: "Whatever information you have, I also have. Apart from that, I know something which you do not know."
    He asked: "And what is that?"
    I said: "It is that without the will of Allah, nothing can take place."
    He said: "In that case go wherever you wish. There is no need for you to fear."
    Look, here we have a Hindu who knows that when one has faith in Allah and relies on Him, nothing in the world can harm him." — Anfaas Eesa.

CHAPTER SIX

THE ATTITUDE OF THE ELDERS REGARDING REMUNERATION FOR THEIR SERVICES

I HAVE SEEN that my elders have at all times considered the salaries handed to them, to be more than what they deserved. I have already written in this 'Aap Beati', that the salary of my master and mentor Maulana Khaleel Ahmad in Mazahirul Uloom was forty rupees, while Shaikhul Hind's salary in Deoband was fifty rupees per month.

Whenever the supervisors of the madrasah authorities used to discuss an increase in their salaries, they declined to accept such an increase, stating that, it would be above what they thought they deserved. Then the other teachers of the second rank would receive increases, until they earned as much as the most senior teachers. Now there was a problem, because thereafter any further increases would mean that the lower ranking teachers would receive more than the senior lecturers. This could not be. This would mean the salaries of the lower ranking teachers too, could not be increased, which would be to their disadvantage. The result of which was that the authorities had to speak and plead with these elders, as a result they were forced to reluctantly accept an increase.

My late ustad Maulana Abdul Lateef Saheb often said in front of a gathering of asaatizah (teachers): "Throughout my employment as a teacher, I have never applied for an increase in salary, not in writing nor verbally."

In 'Ashrafus Sawanih' it is written: "When Hazrat Hakeemul Ummat was appointed as the head lecturer at Madrasah Jami-ul-Uloom, Kanpur, his salary was fixed at 25 rupees. But still, Hazrat Thanwy considered this as being too much." He used to say: "When I

thought about what salary I should receive, I thought at the most it should have been 10 rupees - five for my own needs and five for my household expenses. I never expected more than this and neither did I think I deserved more than this."

While discussing Hazrat Saharanpuri's being invited to take up a post in Bhopal, the author of 'Tazkirah-e-Khaleel' mentions that Hazrat Maulana Yaqoob Saheb once disregarded a very enticing salary in Ajmer, as well as the offer of being the inspector of madrasahs in Bareilly and an offer of 30 rupees per month teaching post in Darul Uloom, Deoband, upon the advice of his elders. Then the supervisor of Bhopal madrasah who was a son of Maulana Mamluk Ali, (Maulana's ustad) felt that by virtue of being the son of such a high personality he would have a better chance when making the proposal to Moulana Yaqoob. He made an offer of a post to him at the salary of 300 rupees per month (i.e. ten times more). Maulana Yaqoob wrote back: "Whatever needs Yaqoob had, have all been fulfilled". (In other words, together with all that I require for my worldly needs, I have been fortunate in being in such a place where I can benefit tremendously from the academic atmosphere as well as the company of the illustrious, pious personalities. Hence there will in future be no need to go anywhere else.)

In volume nine of 'Ifaadaat Yowmia' page 350, Hazrat Thanwy is quoted as saying: "Even to mention it, causes me great sadness; Maulana Yaqoob was such a saintly personality and yet what was his salary? Only 40 rupees per month, which is something even the lowest ranking teacher will not accept today. Had he even been forced to accept less than this, it would not have made any difference to his work and effect."

Similarly, while he was teaching in a certain madrasah, there was a great shortage of funds and income, as a result the teachers were asked to willingly accept a reduction in salary. The Sadr Mudarris said: "I am not in favour of accepting any reduction in my salary. I want my full amount, but whatever amount you feel is necessary as a reduction, I will from my own side voluntarily give as a donation." However in spite of such 'reduction', he delivered the same services. Today people will think nothing of such a salary, but in his case it was greatly appreciated. The reason for this was that these people never looked upon themselves as being men of special rank and accomplishment and thus never wanted to be men of possessions.

In 'Tazkirah-e-Rasheed', page 55, while discussing the life of Hazrat Gangohi, we read: "After having completed his studies, he became a married man with all the responsibilities of running a house and family.

He did not want to place the burden of looking after his family upon anyone else. From somewhere an offer was made to him to teach the translation of the Qur'aan at a salary of 570 rupees per month. Hazrat consulted his murshid (shaikh) who advised him against accepting the offer. Soon thereafter Nawab Sha-istah Khan of Saharanpur called him to come and teach his children at a salary of a mere 10 rupees per month."

Hazrat may have been looked upon by this world, as being a very great personality, but in his own eyes, he was nothing of the sort. Hence he even looked upon this ten rupees salary, as being more than what he was worth. His mentor, Aa'laa Hazrat told him: "If you are going to exercise a bit of patience, you will see more coming your way." For six months he held this post to show the way towards earning a halaal living, as well as to open the way for others to accept a salary for teaching deen."

In 'Aap Beati' volume two, I made mention of Hafiz Mangtu, my Qur'aan ustad and ustad of numerous elders of Kandhlah. My grandfather initially appointed him at a salary or a mere two rupees per month. After fifteen or twenty years his salary had increased to only seven rupees. At that time, many of my Kandhlah relatives became connected with Aligarh University. They tried their utmost to transfer him to Aligarh and tried to entice him with salaries like Rs 40, Rs 60 and Rs 100 but he declined, saying: "Not even a salary of Rs 700 will cause me to move from here."

Maulana Manazir Ahsan Gilani in his kitaab 'Nizaam Ta'leem wa Tarbiyat' writes a story of Shaikh Ali Muttaqi, the author of 'Kanzul-Ummaal'. He says that Shaikh Abdul Haq Dehlawy had written in 'Akhbaarul-Akhyaar' that the Sultan of Gujarat, Bahadur Khan had for a very long time the desire that Shaikh Ali Muttaqi visit him and come to the palace, but Shaikh Ali never came. The sultan then asked the chief qazi of the time Qazi Abdullah Al-Masnadi to try his utmost to invite the shaikh.

Finally Qazi Saheb was successful.

The shaikh agreed to come on condition that if ever while he was there, he should see the sultan doing anything which in any way contravened the shari'at, he would not remain silent and would tell the sultan to his face. The sultan accepted his condition.

The shaikh came and told the sultan just what he wanted to tell him and then left. Afterwards the sultan sent him a present of one crore (ten million) Gujarati tinkas (we do not know how much one tinka is worth today). When the messenger of the gift, appeared at his house, the shaikh sent him to Qazi Saheb's place, telling Qazi Saheb: "You are more entitled to it than I am. It came because of your efforts."

According to 'Arwaah Thalaathah', Maulvy Ameeruddeen relates that once an invitation was received from Bhopal, for Maulana Qasim Nanotwi to take up a position there at five hundred rupees per month.

I asked him why he did not accept the offer and his reply was: "They are calling me there because they consider me as someone of special qualities, and for this they are prepared to pay the sum of five hundred per month. However, as for me, I find no special qualities of perfection within myself. So why should I go there?"
I tried hard to make him accept the offer but he would not agree.
— Ibid, p. 217.

It is mentioned in 'Sawanih Qasimi': Nawab Sadr Yar Jang, the head of the Aa-sifiyyah government, enjoyed himself very much when he used to tell the following story. Allah alone knows how many times he had already told this story in my presence. The story is as follows: "The capital of Nawab Saheb's state - Habib Ganj - is situated in the district of Aligarh, which at the time was named Kol.

There a certain rich man, Maulvy Ismail Saheb, lived. He had a great yearning to study hadith. However, being so occupied with state affairs, he could hardly find any time to proceed beyond his home to learn."

Nawab Saheb further relates: "Maulvy Ismail sent a letter to Maulana Muhammad Qasim Nanotwi, asking him to send some reliable aalim to Aligarh, from whom he could study hadith." In reply Maulana Qasim wrote: "Where will another aalim find the time to leave all his duties and to travel all the way there to teach you? However, this poor and humble soul is prepared to come, if you should so desire."

Maulvy Ismail, on hearing this good news, was beside himself that Hazrat himself was coming, which was far beyond his expectations.

Maulana came to Aligarh, staying there only to teach Maulvy Ismail those kitaabs which he wanted to study.
Nawab Saheb also mentions the story about his salary. When the issue of the salary came up, Maulvy Ismail wanted to know what it would be, saying: "Whatever Hazrat asks, I will give that to you."

Maulana replied: "For as long as I am going to remain here, I want you to give me 15 rupees monthly which I can send home."

On hearing this meagre amount, Maulvy Ismail became ashamed but as he had already agreed, there was nothing he could do. For quite a number of months these fifteen rupees were sent. Then one day when Maulvy Ismail sat down to study, Hazrat told him: "Mia Ismail, it has now become necessary for us to review the amount given to me monthly as remuneration for my services."

This pleased Maulvy Ismail, as he was under the impression that now there could be some definite increase. Maulana said to him: "Of the fifteen rupees which you had given me every month, I sent ten to my household and five to my mother. Yesterday, I received a letter informing me that my mother had passed away. The five rupees which I used to send to her is now no longer necessary. So, from now onwards just give me ten rupees."

Maulvy Ismail was quite surprised. He said: "Hazrat, it is no burden upon me to continue paying fifteen rupees."

Hazrat Nanotwi replied: "No, give me only ten, why should I take upon myself the burden of those unnecessary rupees?"
In the end it was fixed that ten would be given.

(Qari Muhammad Tayyib Saheb, who had heard this story directly from Nawab Sadr Yar Jang Saheb, has told me that he has doubts about the authenticity and correctness of the last part of this story concerning the money. He said that for various reasons, it seems as if Nawab Saheb had erred in relating the part dealing with salary because it is unanimously agreed among the Ulama of Deoband that Hazrat Nanotwi never accepted any salary for teaching.) — Sawanih Qasmi, vol.1, p. 428.

CHAPTER SEVEN

THE EFFECTS OF ENVIRONMENT

THE FACT THAT one's environment has an effect and influence on one's life is crystal clear. Every year I see students who had been well-reared by their asaatizah (teachers) and had come here as humble souls. Before long they become men of 'great honour', filled with pride (in their own estimation), so much so that if an ustad (teacher) now speaks to them in a little harsh tone, they look upon it as an insult.

These students came from other madrasahs where they had to eat bread, sometimes raw and unbaked, cooked with their own hands, which they ate with pleasure and praised Allah's Name. They come here, and if the naan is slightly burnt, they begin to shout: "Look at this! Get hold of that cook! Remove the cook! Dismiss the Munshi! The administration is no good!"

Now look where I have landed! I was discussing the effects of one's environment. News of the student's displeasure at the bread

being either raw or burnt, has caused me much distress. We hear these complaints and students reactions from all madrasahs and especially the larger centres.

With regard to this, I remember an unrelated incident, which I have already mentioned in 'Fazaa'il Sadaqaat' while discussing the ten points about hunger:
Once a saintly man invited one of his visitors to have a meal with him. He placed some rotis on the table-cloth. The guest turned the whole pile of rotis upside down, searching for the nice rotis. Then the host told him: "What are you doing, the rotis which you are casting aside as being unsuitable, have many benefits. Moreover, so much work by so many workers has gone into preparing it. After much effort by many, has water come into the clouds, then that moisture came down as rain, thereafter, came the efforts by men and animals and after all those efforts this bread has come before you. And now you go and choose the good from the bad!?"

It is said that before a roti can be placed on the table, it has to pass three hundred and sixty workers hands, first of them being Hazrat Meekaa-eel, Alayhis Salaam, who measures off things to be taken from the treasury of Allah Ta'ala. Then the rest of the angels who are in charge of the clouds, the winds, the sun and the moon, and the animals. Last of all, the cook.

How truly has Allah Ta'ala said:
"If you should wish to count the blessings of Allah, you will not be able to mention them." — Fazaa'il Sadaqaat, vol. 2, p. 417.

At this stage, I was writing about the effects of one's environment (on one's character and actions, as well as trend of thought). Regarding this there are many incidents. I wish to relate some:

Story No. 1.

I remember the story of Maulvy La-eeq Ahmad Saharanpuri, who has already been mentioned in 'Aap Beati' volume four. He was a very good student and after graduating, I, on my own accord, tried my utmost to have him appointed as a teacher In Mazahirul Uloom. Nazim Saheb agreed with me and he was appointed at a salary of twenty rupees per month, which he gladly accepted.

After a few days he came forward, saying that he was not prepared to work for less then twenty-five rupees. I told him that he should actually have received fifteen and it was only as a result of my efforts, that twenty rupees was given to him. He left and went to Nizamuddin for tableegh.

Later I discovered that he was teaching in Nizamuddin at a salary of eight rupees per month. At that time I was also one of the supervisors of education in Nizamuddin. At one of our meetings there was a discussion about increasing the salaries of the asaatizah (teachers). Some felt it should be raised by two rupees per month, but I suggested a raise of four rupees. My uncle said that we should initially only give them a raise of two rupees so as not to spoil the asaatizah.

While I was there, I sent for this Maulvy La-eeq Saheb. I asked him: "It is the same Maulvy La-eeq Saheb. Is it not?"
He replied: "Yes." He remained embarrassed and quiet.
So I said to him; "There is no need for you to feel ashamed and embarrassed. I only came to ask you why you were prepared to resign from a job paying a salary of twenty rupees per month, while accepting a job for a salary of only eight rupees per month?"
He replied: "It was as a result of the effect and influence of my environment. You know that I accepted a salary of twenty rupees most gladly. But the other asaatizah forced me to reject it. They

said that if my salary matter was going to come right, their position would also improve."

Story No. 2:

The following is a story that I have heard many times from my father. In Gangoh, there is a very well-known musjid known as Lal Musjid, where my father, during his student days, resided. Opposite it was the grain heap of Maulvy Ahmad Hasan Saheb.

During my own childhood in Gangoh I saw him as an old man, often lying on his charpai (bedstead) next to his grain heap.

Maulvy Saheb used to tell his own story to his grandchildren: Children, what shall I tell you? The changes brought by time and environment has even passed over me. I used to sit in this grain heap of mine during my childhood, when a young soldier once passed by. He turned toward the Lal Musjid and bent forward as he greeted the musjid.

I called him to my side and said to him: "I have seen you do a strange thing. I have never before seen anyone making salaam to a musjid."
He replied: "It is Allah's house."
After some time, he explained: "During my youth, I had a fight with my household people and ran away from home. At that time I was strong and healthy. In Saharanpur, I joined the police force. After joining the force, I was involved in a lot of robbing and extortion, and started gathering wealth from everywhere. After about two years, I had about 100 gold sovereigns. Then I thought, that I would have nice clothes sewn for myself, and proceed back home to show my people. When I reached Gangoh, on my way to my home-village of Lucknooti, I decided to have a bath. I had a bath, using some fragrant soap etc., and added some talc-powder. I hung the bundle of coins on a peg in the bathroom. When I finished, I set

forth on my way to Lucknooti. When I came near my home village, I recalled that I had left my money hanging in the bathroom. When I returned I found that my money had gone, and I went back. From that day onwards, whenever I pass this musjid I greet it.'"

Then I said to the young soldier: "Look inside that thatched roof hut. There is a bundle hanging on a peg against the wall. See if it is perhaps yours." He went inside and started jumping for joy when he recognized his gold coins. He said: "Yes sir, it is indeed mine." He took out the coins, counted them and found the number of coins correct. He took out ten coins and handed them to me. This caused me tremendous anger, as if someone had struck me a blow. I told him: "Do you think this is why I have looked after your money for three years? And that you now have to pay me for my service?"
But children, how can I explain to you the effects of one's environment? Now in my old age I think: "Why did I not accept when he practically begged me to accept. If I had taken the money, what harm would there have been?"

This story illustrates the effects of one's environment or as we say, the changes of the times. It is also wonderful that the purse of coins continued to hang inside the shed for three years without being stolen. I myself have seen the place. It had no gate, chain or lock, not even a door-frame or sill. Nowadays the whole area is built-up with huge buildings standing on the spot.

Story No. 3:

This is another story which I have heard from my father. While the Jaman canal, which leads from Raipur to Saharanpur and via Kandhlah to Delhi, was being dug; the diggers found a gold sari near Nanotah. It was quite long and quite thick. The diggers handed it to the water-carrier, who was like the leader of the workmen. He in turn brought it to the tent of the Englishman in

charge of the whole operation. The officer made a record entry and kept it. Some people were quite surprised that the water-carrier had taken an item of such value and handed it to the Englishman. Whereas they could easily have sold it and divided the proceeds among themselves.

About twenty years later, this Englishman became the collector - magistrate of Muzaffarnagar. A certain case came before him wherein a water-carrier, was accused of having murdered a young girl for her two earrings, which he thought was of gold. It was said that he took the earrings and threw the girl into a well. When the magistrate looked at the accused, he immediately recognized him as the same water-carrier of long ago. The accused pleaded guilty to the crime and when the collector asked him whether he was the same one who brought the gold sari to him he admitted that he was the same person.Then the collector asked him: "How is it that you are now accused of this crime, I knew you to be different some time ago?"

He replied: "Your honour, at that time there was something in our minds, that to take and use anybody else's things was worse than the eating of swine flesh, but now things have changed. Today, whatever moves is considered worthy of being stolen."

The magistrate dismissed the case, saying: "All this is the result of our government's actions."

(I have heard this story as above, however, it is possible that the magistrate had dismissed the case, because of some other reason. In many of the stories of those times there is mention of how the just-minded Englishmen blamed their own government and criticized its actions without fear).

Story No. 4:

Another example of how the environment affects people, is something I have seen in my own house. When my own children were between the ages of four and seven years, and musical sounds from the street processions were heard, they used to put their fingers into their ears in order to avoid listening to the trumpets and drums. They also used to make a lot of noise while shouting that the noise from outside, was the voice of the Shaytaan speaking. They would then ask their mother or elder sisters whether the Shaytaan had gone or not.

But now I see when my grandchildren hear this same noise of trumpets and drums, they call each other to come and see what is going on. I try to make them feel ashamed, that this new trend is as a result of their mothers doing and that their acts will have an effect upon their own children.

Story No. 5:

I have also seen a practise in our whole family, that during the time of Holi (a hindu festival of colouring), no one would wear any coloured clothing. Even bride-grooms, would only wear white kurtahs and black trousers, avoiding red at all times. Nowadays this practise is not strictly adhered to. There is another story which in my childhood, I had heard from the womenfolk of our household quite often. I do not recall having ever hearing it being related by any men:

There was once a very pious man, very punctual and diligent in his performance of salaah, zakaat and his wazeefas. After his death someone saw him in a dream, where he was seen sitting comfortably on a honoured platform in a finely decorated place. However on his lips was a small snake attached.

The person seeing the dream, asked him: "Hazrat, how is it that together with this great honour afforded to you, there is a snake attached to you?"

He replied: 'During the time of holi, I was eating paan. It so happened that a lean donkey passed in front of me. In jest, I spat at the donkey, and jokingly remarked: "This is holi-time. Everyone is being coloured. No one coloured you. Let me colour you also."'

This story was very widely known in my family circle and I know that even the paan-eaters, used to become frightened. The ladies of the family made a special point of making bridal couples and young children aware of it.

Story No. 6:

There is a saying of my late father, which I have mentioned numerous times. He used to say: "No matter how weak a student may be, but if he is not fond of the company and friendship of others, he will somehow in the end become a useful person. And no matter how intelligent and capable a student may be, but if he loves company and friendships, he will in the end turn out to be of no use."

Furthermore, Rasulullah, Sallallahu Alayhi Wasallam, has strongly warned against the influence of one's environment. In 'Al-I'tidaal' we were advised to foster as much friendship with the pious men of Allah as possible and to avoid the company of the evil ones as much as possible, and to remain in solitude as much as possible.

Rasulullah, Sallallahu Alayhi Wasallam, has also said: "The likeness of that pious companion, is like a seller of musk perfume. Even if he does not receive anything (from the perfume-seller), its fragrant smell will reach him. And the likeness of that evil companion, is like an iron-smith who works with fire, whose coals

may burn him. Even if the sparks of the fire do not touch him, the smoke from the fire will remain with him." — Bukhari, Muslim.

Hazrat Luqman, Alayhis Salaam, said to his son: "Sit in the gatherings of the pious. Their piety will touch you and the mercy which descends upon them, will be shared with you. Never sit in the gatherings of the evil ones, because there is no expectation of good from them, and if ever a calamity should descend upon them, you will share therein."

Hence a person should at all times avoid the company of the evil ones and consider it an honour to accompany the pious. Their company is a means towards improvement of one's own deeds. — Al-I'tidaal, p. 19.

For the last twenty to twenty five years, there has been a gathering of zaakireen here during the month of Ramadhaan. Annually the gathering has been increasing and many non-zaakireen have also been coming. After Ramadhaan, I always receive many letters expressing regret and sorrow, that on going away from here, the ecstasy and pleasure experienced in zikr, ibaadat and awraad is no longer experienced. I always write back that, that which was experienced here, was the effect of the environment: "If you also gather some pious friends and create a deeni environment, that same effect will Insha-Allah once again be created where you are."

Hazrat Dehlawy always used to lay great stress upon changing the environment. He used to insist upon leaving one's own environment, because while staying at home, there is little chance of changing the environment. When one goes in a jama'at and lives in purely deeni surroundings; pertaining to living, eating, drinking and sleeping deen-wise, there will definitely be an effect. Many people from the country-side, who are connected to me in bay'at, have been complaining to me that no matter how hard they have tried,

they have not been able to create within themselves the practise of performing tahajjud salaah. But then they spent four months with the jama'at, and from then onwards they wake up by themselves for tahajjud.

It is written in 'Husnul Azeez' that in Hazrat's majlis it was said: "Those travelling in inter-class and first class, are the haughty ones, and their company has an effect upon our hearts. When a prominent man of high rank has to sit in the third class, he also becomes humble. Similarly, there is more humility in sitting on a charpai, than in sitting on a chair." — Husnul Azeez, vol. 3, p. 128.

Rasulullah, Sallallahu Alayhi Wasallam, said that even animals have an influence on people. According to a hadith of 'Bukhari' and 'Muslim', reported also in 'Mishkat', it is said that the masters of camels are proud people, whereas those who own sheep are endowed with humility. According to another hadith, there is pride in those possessing camels and horses. Another hadith says that in the temperament of farmers is a measure of harshness and injustice. There are many other hadith carrying the above theme that animals too, have an influence on men.

For this reason it is quite well-known among the Ulama, that every Nabi, before the commencement of his mission, was made to look after sheep (as a shepherd). This was in order to create in him humility and patience in the face of opposition. A sheep is a weak animal, but when it puts its feet down and refuses to go ahead, then it will not move even if you pull it along. Hence, a shepherd must have a lot of patience and be able to bear opposition. For this reason the Nabis were made to rear sheep.

In the lectures of Hazrat Pirani Peer Abdul Qadir Jaylani, Rahmatullahi Alayhi, it is written that among the things about which Allah spoke to Hazrat Moosa, Alayhis Salaam, was this:

"In order for you to convey My message and to address people and to make you My chosen one, I have granted you great piety. There was a day when you were tending sheep. One of them fled and ran off and you had to run after it. You took the sheep in your lap and said: "You have tired yourself out and exhausted me too." This is the knowledge and sympathy required to bring stubborn servants of Allah, into the fold of Allah." — Mawaa-iz Pirani Pir, p. 564..

On the other hand, generally, there is humility and meekness in sheep. It is also a well-known fact that once you have grabbed it by the ear, you can pull it anywhere, without much difficulty. There is a certain line of poetry in the second 'Mu'allaqah' of 'Sab'ah Muallaqah': "If you wish to know the condition of a man then look at the description of his friends."

In other words, if his friends and contemporaries are good, then he too is good. And if they are bad, then he is the follower of his friends who are like that.

Another couplet says:
"When among a people you are, befriend the chosen among them.
And befriend not the evil ones or you will become bad like them."

It is written in 'Tazkirah-e-Rasheed', volume two, page 275, that Hazrat once came to Gangoh. His daughter was only three years old. Hazrat took out five rupees and gave it to her as a present. She took it and placed it at Hazrat's feet, but he gave it back to her. Then he said: "You are my daughter, take it."

However she did not heed to his request. Then he said: "You are the daughter of a poor man (faqir) and you are also poor (a faqirah)."

Hazrat then made du'aa for her, saying: "This daughter is a very fortunate one. She has no love for this world."
This is also the effect of one's environment.

Regarding my childhood, I cannot ever remember during my father's lifetime, of having accepted any present from anyone, except the elderly ladies of my family. If people insisted, then I would tell them to present the gift to my father. If he wished, he would accept it and give it to me, otherwise not. But later, I saw that when my children were given anything, they would quietly accept and put in their pockets. Now my grandchildren, instead of accepting quietly, do so openly. I often say that this is no longer my father's era, otherwise they would have seen the result of this.

In the 'Jadeed Malfoozaat' of Hazrat Thanwy, it is written that Hazrat said: 'My friend told the story of Maulvy Muhammad Saheb, the attorney of Allahabad: "Once I was guest at his place and heard his small children laughing and saying: "Abba-ji, today Shaikh-ji has come to our place."

That day the meals were served late, and I understood that Shaikh-ji must be an important personality, and that special food was being prepared for him. Therefore the food was delayed. When it became quite late, I asked someone: "Who is this Shaikh-ji? He has not appeared."

The person answered: "Today they are starving (have no food in their home). The children call it Shaikh-ji, and are pleased at his arrival." '

It is also written that Hazrat said: "The children of saintly people are also affected by saintly things, even though they themselves may not seem pious." — Jadeed Malfoozaat, p. 21.

I have mentioned these two stories to show that Hazrat Gangohi's daughter was influenced by his piety, and so too did my father's ways have a definite effect on me. I myself, am not capable of piety, and for this reason I could not influence my children. In 'Tazkirah-e-Rasheed' we are advised never to go near irreligious people but to avoid their company.

This is why Rasulullah, Sallallahu Alayhi Wasallam, has advised us very strongly in the hadith, to stay clear of "dajjaal" and not to dare to go near him.

Maulana Ali Mia (Maulana Abulhasan Ali Nadavi Saheb) noted down the Malfoozaat of Hazrat Shah Yaqoob Mujaddidi Bhopali. In it Shah Saheb says: "When a person stays in any specific environment, he generally becomes influenced by it. His heart and mind become influenced in that direction and all his organs are pulled towards that environment. When he steps into another environment, he feels strange and out of place in it."

Hazrat Mujaddidi also says: "A son of a skin-tanner, who had grown up in that environment, once passed by a perfume shop and could not bear the smell. He fell down, unconscious. When his father brought an old skin for him to smell, he regained his consciousness. This is exactly the case of today's evil environment. One who has grown up in these evil surroundings, will experience a feeling of suffocation if he comes into a pious atmosphere, and such an environment will prove a burden to him."

A strange story of Hazrat Maulana Shah Fazlur Rahman Saheb Ganj Moradabadi is mentioned by Allaamah Sherwani. The story is quite long, but I will mention it in concise form: Allaamah Sherwani relates: "Once I felt the intense desire to visit Moradabad to meet the Shibly and Junaid of our time - Maulana Fazlur Rahman Saheb. Thus on 20th Rajab 1305 Hijri, I arrived at Kanpur."

Then after telling a long story of his travels, he later says: "At ten o'clock, I arrived at Moradabad and came to know that at that time, Hażrat was busy teaching hadith. I went to sit down at a graveyard, near his musjid, together with some others who were also waiting to meet him. Although Maulana was quite some distance from there, the people talked in soft tones because his mere presence was so awe-inspiring that none dared to talk loudly. Involuntarily, one got the impression that they were waiting the arrival of a great governor. An hour later we had the honour of meeting him. Hazrat sat down on the charpai (bedstead) and I sat down on the ground. After enquiring for a short while about our health etc., he started reciting some naats and then left to go into his room. He also asked me to come inside. There he recited some couplets from the 'Mathnawi' in a very impressive manner. One of the couplets was this one:

"The company of a pious one for one hour,
is better than a century of solitude and obedience."

Hazrat then went away to rest. After Zuhr, he again came into the musjid to teach hadith. I also attended the class. Afterwards, he again called me, in order to take leave of me before he went into the solitude of his room. After making du'aa for me he gave me permission to leave."

After this the reporter describes the musjid: "There is nothing (no adornment) in the musjid, about which worldly people would become enthusiastic. Yet, the rich and the poor come here from all over."

Allaamah Sherwani further relates: "Having been to Hazrat, two things impressed me and remained imprinted on my heart, from which I cannot really say that I recognized his high rank. But what I do know, is that I fully realized that between himself and me the only resemblance was that outwardly and physically we appeared

to be of the same species. Apart from that, there was no other likeness or resemblance. Our thoughts were different, our intentions, actions, hopes, joys, fears and objectives were completely different. I was aware that Moradabad was part of this world, but it was a world apart from the rest of the world, which had nothing to do with worldly and material things. From Hazrat's line of speech, his dignity and from the ways of the people of the area (irrespective of whether they only came for an hour or whether they had resided there for a few years), one got the impression, that in this world there were people who lived apart from this world.

The ruler of Hyderabad, Shah Bahadur, who is a millionaire, had visited there only the day before my arrival, and yet no one even spoke of him, and he had no importance in their eyes. While in Kanpur and Billahor, the places echo with his name and people take pride in talking about him.

The second thing that impressed me, was the fact that my own mind started looking upon myself as being a mere despised creature and I could not see any reason for my own importance, no matter how much I tried. At various gatherings previously, I had seen the courts of high officials. I had seen the inside circles of the wealthy, the special circles of the Ulama, but nowhere had I found myself being so worthless and unimportant as here. My heart began rebuking me for my previous iniquities, and I started hating myself for my evils. Every man, no matter who he is, has some idea of his own importance, but not there.

All in all, I experienced such feelings as are difficult to describe in full. After leaving from there, these feelings remained with me, just like a person waking up from a pleasant life-like dream, but gradually this effect wore off. Soon, my evil nafs took over and I again, became impressed at my own selfish self. Once again, I became entrapped in the net of "I and no other".

The experience I had there was a new and unique experience, which for the rest of my life, I was never able to feel anywhere else. Thus, I deduced this that, that place was unique, not found anywhere else." — Tazkirah-e-Fazlur Rahman, p. 112.

CHAPTER EIGHT

THE EFFECTS OF THE ELDERS IN ILM AND SULOOK

THE TREMENDOUS efforts which our elders put into the acquisition of knowledge and in their spiritual exercises are so well known, that I doubt if a similar example can be found anywhere in the world. The Arabic saying is quite famous:

"Whoever wishes to attain great heights,
should stay awake (striving) at night."

Of all my elders, I doubt if there is anyone of them who did not, in his student days, make extreme efforts of some kind or other. Hazrat Maulana Abdul Qadir Raipüri said: "Those who look at our early (starting) days, will be successful and those who only look at our later days will be unsuccessful."

This is absolutely true, because those who have seen the amount of efforts these stalwarts put into their studies and spiritual vigils, will realize that that is the path towards attaining saintly ranks. Whereas those who look at their terminating days, (when due to their weakness, after having used all their strength, their efforts are considerly less, and when the fruits of their efforts are beginning to be experienced); and when their efforts are considerably less, will think that sainthood is attained through these deminishing efforts. It is is wrong to surmise that this is so.

It is written on page 534 of the 'Mawaa-lz of Pirani Pir': "I have

been in the company of such Shaikhs who never even scolded me, because they never paid any attention to me. They would eat the most luxurious foods and not even give me a morsel to eat. However, in spite of this, my heart never became disenchanted with them."

In another place he writes: "O foolish one, do not cast your eyes at my present state, and do not look at these carpets. These clothes I wear are clothes of the time after death and the death shroud of a deceased one is always precious and smart. These clothes are only to be worn for a time, and luxurious foods are only attained after periods of starving, and eating course foods." — Mawaa-iz Pirani Pir, p. 588.

In another place, he says: "In my early days, I had a very expensive kurtah. (In order to try and sell it) I went to the market many times. (In other words, I never wore it)."

The saying is well known, that the colour of henna comes out after a thorough grinding on a stone. If you have any kind of capability within you, do not ever believe that without effort you will ever attain anything.

While discussing my late uncle's achievements, I have at various places in 'Aap Beati', stated how after fasting all day long, he would break his fast with some wild figs and for six months he never drank any water at all and how from Maghrib until Esha he used to continue reciting nafl salaat and how during the course of his spiritual efforts he would observe complete silence.

While discussing the strenuous efforts of Hazrat Gangohi in 'Irshadul Mulook', the author quotes Hazrat Gangohi:
"During my initial forty days in Thanabhavan I was tested. At the time, I felt ashamed to become a burden upon Aa'laa Hazrat by

him having to feed me. But I also felt it would be difficult to make arrangements for my food to come from another place. Hence I went to Hazrat to ask for permission to depart. He gave me permission and said: "Stay at least a few days more."

I remained silent. Although I had had intention of staying a bit longer, I still felt that my food should be arranged from somewhere else. As Aa'laa-Hazrat was going to his home that day, he must have become aware of my doubts and said: "Bhai Rasheed, do not worry about food. Eat with me."

That afternoon when the food from Hazrat's house arrived, which was a very delicious koftah, along with another plate of ordinary curry, Hazrat made me sit down at his dastarkhan (table-cloth) but kept the koftah near himself. We started eating, then Hafiz Zaamin arrived. Seeing the koftah, he said: "Hazrat why do you keep the kotfa so far from Bhai Rasheed? He cannot stretch his hand so far. Why not put the koftah bowl on his side?"

Hazrat said: "Is it not enough that he should be allowed to eat with us? I feel like dealing the way we deal with thieves and tanners, and to have my food separately from him."

Saying this, Hazrat looked at my face and saw that there was no visible change. Alhamdulillah, in my heart too, his words had no bad effect on me. I genuinely felt that whatever Hazrat said was completely true. Just to be able to receive food from such a source was really something to appreciate." — Muqaddamatul Irshaad, p. 12.

Hazrat Gangohi says: 'When I took bay'at at the hands of Aa'laa Hazrat, I said to him: "Hazrat, I will not be able to involve myself with zikr and spiritual shughals, and I am unable to get up at night."

Then Hazrat smiled and replied: "That is alright. There is no harm therein."

One of the assistants asked: "Then what happened?"
I replied: "Well, then I became annihilated. On the very first night, I had my bedding spread out near Hazrat's and when Hazrat woke up during the latter part of the night I also woke up. For a short while I tossed and turned, but then I got up and performed wudhu. Hazrat at that time was busy in one corner of the musjid. I went to the other corner and started performing tahajjud salaah as well as loud zikr of nafi and isbaat. At that time my throat was strong. I was still young and healthy.

The next morning when I appeared before him he said: "You peformed zikr with such ardour as if you were a highly efficient practiser."

From that day onwards I started feeling love for zikr-aloud and my heart never again felt like discarding it. There did not seem to be any shari'at reason prohibiting it.

Hazrat remained practising his loud zikr till his death as well as the other practises like muraqabah, the twelve tasbeehs, etc. It was later done in such a soft voice that only those who sat at the door of his room could hear it."' — Tazkirah-e-Rasheed, vol. 1, p. 48.

In another place is noted regarding his return from Thanabhavan. Maulana Abun Nasr writes: "After Hazrat had returned from Thanabhavan, he stayed at my place. When Hazrat used to wake up at night and go to the musjid, I also used to follow him to the musjid. When he started making zikr bil jahr, it appeared as if the whole musjid trembled as it echoed with his voice. The feeling that went through me at those times, only I can explain. Whatever was attained from the Imdadia household was neither food nor drink.

There, one was at all times involved with meditation and deep thought. Crying was the cause of our comfort. At times there was crying throughout the night while the whole day was spent in deep thought and worries. Hazrat's mother had made a blue padded jacket for him, to use when going to the musjid at night. He cried so much during the night and so many tears flowed which having fallen on this blue jacket, changed its colour." — Tazkirah-e-Rasheed, vol. 1, p. 52.

In another place it is stated that his extreme efforts were such that any onlooker felt pity for him. Even during the ripe old age of seventy and extreme weakness, he would fast the whole day and after Maghrib busy himself with twenty rakaats instead of six. This was how he performed Salaatul Owwabeen, during which he recited on an average approximately two paras. Then aside from this, his ruku and sujood were so long that one, looking on, would be of the opinion that he had forgotten himself. On his way walking home and while waiting for the food to be prepared and served he recited a couple of paras of the Qur'aan. Then it would be time for esha and taraweeh wherein not less than one to one and a half parahs would be read. After taraweeh he would rest from about 10.30 p.m. to 2.30 a.m. He was very regular in awakening at about 2.00 a.m. 3.30 a.m., or even earlier to perform tahajjud. At times if an attendant went to have sehri with him at 5.00 a.m., he would find Hazrat still busy peforming salaah. Then it would be time for Fajr salaah after which he would remain seated till 8.00 a.m. or 8.30 a.m. reciting wazeefas, until the sunrise when he would perform ishraq salaah. Only after this would he rest for a couple of hours.

By that time the mail would arrive and he would get busy answering letters and writing fatwa replies. A short while later he would perform chaasht salaah and go to sleep. After Zuhr salaah Hazrat would go into the privacy of his room to recite Qur'aan. (The year in which these activities formed his Ramadhaan programme, his

health was quite weak and he was suffering from pains in his hips). In spite of this he exerted himself in this manner. At that time he could hardly walk to the toilet which was a mere sixteen steps away. He had to be taken in a wheelchair. Yet, he performed all his salaah, even the nafal salaah and that standing, never sitting. He used to stand like this in salaah for hours.Very often his attendants requested that he should perform his salaah sitting down, but he always had this answer ready for them: "That is a sign of cowardice."

May Allah continue to grant courage. Do you think it is easy for anyone to say:

أَفَلَا اَكُون عَبدًا شَكورًا

"Shall I then not be a grateful servant?"

Do you think this stage can be reached without difficulty?

During Ramadhaan there was a marked increase in his devotional activity, but his increase of tilaawat was exceptionally high so much so that even during his coming and going towards home, no word was spoken only tilaawat. In his daily salaah and after salaah he rougly completed half a khatam of the Qur'aan daily.

On the morning of the day on which the first fast of Ramadhaan started, he always told his majlis attendants: "From today all talking is suspended. If a person allows his Ramadhaan also to become wasted, it is a very sorry thing indeed."

So hard did he drive himself in Ramadhaan and so strenuous were his efforts that if you counted together all that he ate during the whole month, it did not even come to five seer (approx. 4.5kg - 10 lb) of wheat.

Later in the same book is a report by Hakeem Ishaaq Nathory Saheb, which will be related in detail later. Speaking about Ramadhaan he says: "During Ramadhaan Hazrat used to come out of his private room a bit later than normal. In winter he came out about ten o'clock. During this time there was a distinct increase in nafal prayers, tilaawat, muraqabah and solitude as compared with other times. Then he also slept and rested very little and spoke even less. After Maghrib salaah he enjoyed a short bit of time alone before going to have his meal. Initially he himself led the taraweeh salaah for the full twenty rakaats and later he performed it behind his son Maulvy Hafiz Mohammad Masood Ahmad. After taraweeh he performed two long rakaats, then performed a sajda-e-tilaawat. This salaah was sometimes performed standing up and sometimes sitting down. From some of the words heard it is deduced that in between he recited Surah Al-Sajdah, Tabaarak, and Surah Dukhan.

Most of the time he fasted for all the days of the first ten days of Zil Hijjah and the middle of Sha'baan. — Tazkirah-e-Rasheed, vol. 2, p. 67.

My father often related: "During the last Ramadhaan of Hazrat's life, I led the taraweeh prayers. Hafiz Masood Ahmad excused himself from leading these prayers for some reason or other. Some days before the onset of Ramadhaan, Hazrat Gangohi said: 'This time Masood Ahmad will not be able to lead us in the taraweeh salaah. Who will lead us this year?'

I heard him say this a few times, but out of respect I refrained from offering myself for the duty. Then two days before Ramadhaan Hazrat said to me: "Maulvy Yahya, you are also a hafiz, not so?" I replied: "Yes Hazrat, but I recite in a Persian style. You are used to listening to Hafiz Masood Ahmad who is an excellent Qari."

He said: "No, I have heard your recitation. You will have to lead taraweeh for us."

The first day was a great burden upon me. I had completed my hifz of the Qur'aan at the age of seven. Thereafter I had to recite a full khatam of the Qur'aan daily reading from the Qur'aan for six months. Thereafter I never recited, reading from the Qur'aan. That first day, I had to revise one and a quarter parahs while looking into the Qur'aan. Fortunately after that first day my fear was gone. Thereafter there was no need for me to look into the Qur'aan in the way of preparation."

Hazrat Gangohi performed his first *Haj* in 1280. His companions report that on this journey he saw to the ease and comfort of all his companions no matter how important or unimportant, before looking at his own. He shared their difficulties and yet did not allow any change to come to his own routine and nafal acts. En-route to Madinah Munawwarah, due to some dissatisfaction, Deputy Abdul Haq Saheb got off his camel, swearing that he would not sit on that camel. The camel driver of the caravan was well acquainted with the badu (bedouins) and their temperament and knew that even if someone in the group died, they would not care. Hence it would have absolutely no effect on them that deputy Saheb had already paid his hiring fare for the camel and had now sworn not to get on the camel and would walk the rest of the way. Therefore the one badu untied the rope binding this camel to the rest of the caravan and the camel was left loose from the others. Deputy Saheb and the rest of his companions were left standing while the rest of the caravan went along.

When Hazrat Gangohi saw this, he jumped off his camel and joined them. His cousin Maulvy Abun Nasr, seeing this, also dismounted and separated his camel from the chain and joined them. Very soon the rest of the caravan was gone quite far from them, while

these travellers were left stranded in a dangerous place, where the sharp stones underfoot and the extreme heat of the desert could cause much physical harm.

No one from this small group spoke. They had to go ahead, but how? Due to his oath, Deputy Saheb could not mount his camel and they did not have the strength to walk the whole distance. Furthermore there was no question of Hazrat leaving Deputy Saheb alone to fend for himself.

Then Maulvy Abun Nasr made his wife dismount from his and her camel and made Deputy Saheb mount upon that camel in order for him not to contravene his oath, thus they could at least go ahead and catch up with the rest of the caravan. Deputy Saheb and another person mounted this camel, while Maulvy Abun Nasr and his wife mounted Deputy Saheb's camel. Maulana Gangohi also found a place on this camel and they set off. They caught up with the caravan after about three miles. After which Maulvy Saheb and Hazrat got back onto their own camels. Finally, I believe Deputy Saheb changed his camel for one of his friend's camels. — Tazkirah-e-Rasheed, vol. 1, p. 207.

On the way back from this haj, Hazrat was struck with a very serious attack of scabies. It had already started in Makkah Mukarramah in the dry form, but before they boarded the boat for the return journey it turned wet. At first there was little of it, but soon it covered his entire body. In this condition, he boarded the ship. Boarding a ship at the time of having scabies, is like adding fuel to fire. The disease became much worse. Soon fever struck him so heavily, that for three days he lay unconscious, not knowing what was taking place around him. At the same time he suffered diarrhoea and had so many bouts of it that it was innumerable. The result was extreme weakness.

At that time everyone had given up hope for his life or recovery from illness. Maulvy Abun Nasr, his cousin treated and nursed him. The services rendered by Maulvy Saheb at this time were such as are deserving of being written in gold on the pages of history. The holy word of Rasulullah, Sallallahu Alayhi Wasallam, says:

مَنْ لَمْ يَشْكُرُ النَّاسَ لَمْ يَشْكُرِ الله

"He who does not thank people, is not truly grateful to Allah."

Often Hazrat was heard saying: "Such selfless service is not even given by one's own brother."

Hazrat also once said: "If my brother and my sister-in-law did not nurse me the way they did, no one would have known where my bones lie buried."

Hazrat also said: "There is no spot on the body of Abun Nasr where my "paa-khaanah" (faeces) did not touch."

Once someone asked if he was angry and displeased with Abun Nasr and he replied: "What? Abun Nasr is like my mother! How can I be displeased with him."

He also said: "What Abun Nasr did for me, not even a real brother can do. Like a mother, he took me on his lap and made me relieve myself and pass water."

From the water and pus oozing out of his scabies, the clothes of Abun Nasr were always wet and contaminated and so also were his clothes very often stained with Hazrat's urine and faeces. He had to wash his clothes daily and also bathed Hazrat's body daily. In spite of all that, he never showed any resentment or disgust. It

was as if he looked upon the faeces as sandalwood and the urine as rose-water.

After three days Hazrat recovered. When he regained consciousness, he was still too weak to even sit up. On the fourth day, his urine was red like blood. When he opened his eyes they were blood red. His urine had a very strong bad odour and if ever it touched any cloth, it too began to have that bad odour.

They travelled in a wind-driven sailing boat without any medical treatment on board. After great difficulty, they finally reached Bombay (renamed Mumbai) after seven days, where in great pleasure the hajis landed on the soil of India. Maulvy Abun Nasr carried Hazrat off the boat and together with the hajis from Rampur, hired a room in which to stay. At that time Hazrat's illness was so serious, that it was wishful thinking to surmise that he would survive and return to health.

After arriving in Bombay (Mumbai) the treatment continued in earnest, but without any improvement. In fact there was a deterioration. Hazrat's friend Hakeem Zia-uddin treated him with Unani (herbal) medicines. When this proved unsuccessful he called in the help of Hakeem Abdullah Shah Nizami. After only one days treatment he gave up and advised that they try some other Hakeem. Maulvy Abun Nasr, who was very keen to keep up the treatment went searching all over for a doctor, and would sometimes come and sit by his bedside nursing him himself. The idea of having food on time or going to sleep on time had left him and his wife since the time the illness had started. Now there was hardly any time to sit or lie down at ease.

Finally he came across a certain ayurvedic medic, who was a very well-mannered and cultured person, and asked him to come and see the patient. At the time he had many patients to see and

promised to come later after having finished all his patients. Soon he came along, checked the pulse of the patient etc., and put them all at ease. Then after asking all he wanted to know he gave them some tablets, one of which had to be taken immediately. Through the grace of Allah, there was an immediate improvement, but not so much as would reassure the rest, or give them hope.

During this illness Hazrat suffered cramps, which further weakened him greatly. For a whole month they stayed in Bombay and it was here in Bombay that Munshi Ala-uddin's wife passed away.

This discussion has become very long indeed. There are more pages of it further ahead. Here I only wished to show Hazrat's strenuous efforts and how Maulvy Abun Nasr made muajaahadah with him. The whole discussion of the journey is found in 'Tazkirah-e-Rasheed' volume one, page 211. It shows how up to the end the numerous calamities Hazrat had to endure.

Concerning Hazrat's routine activities, the author continues, quoting one of Hazrat's most prominent khalifas: His daily programme was such that after performing Fajr salaah, Hazrat would go into the privacy of his room for zikr and fikr, as well as muraaqabah. In winter this lasted till about nine o'clock and in summer until eight o'clock or eight thirty. This was followed by his toilet requirements and wudhu whereafter it would be time for chaasht, which sometimes consisted of four rakaats and other times eight rakaats.

Then it would be time for teaching, which lasted for two hours or less. This was followed by lunch and the midday sleep. Before lying down he would first see that the watches were properly set. He generally woke up at one o'clock in winter and about one thirty in summer because the Zuhr salaah was performed at one thirty in winter and two o'clock in summer. Then he would sit down to recite

Qur'aan, as well as to answer letters and write fatwas. If he had any writing of a kitaab to do, it was done at the time after Fajr until the time of dhuhaa (chaasht) before going to teach. If there were any unanswered letters to answer, these were answered after the tilaawat time or after Asr. During the hot season, he had a habit of taking a bath daily after Zuhr. (Sometimes he even took a second bath just before Asr time) and then after the tilaawat he would remain busy with teaching until Asr.

After Asr he generally took his tasbeeh and turned towards the mureeds, and this was a time when they could ask him whatever they wished, or explain their spiritual experiences or progress, while others would get busy with deep meditation. After Maghrib, Hazrat generally performed Salaatul Owwaabeen, six rakaats, during which half a parah to one parah would be recited. Thereafter he would go for a while to speak to his guests before going home to have his meal.

After his evening meal he would return to the madrasah close to the time of Esha to address and converse with his guests. At this time he sometimes would sit up and at other times lie down. The Esha salaah in winter took place at nine o'clock and in summer at ten o'clock. If the musallees gathered quickly not much time was lost. After Esha salaah he would sit for a while and lie down. At about eleven o'clock his attendants would start pressing his legs. At this time some of them experienced and witnessed wonderful radiating spiritual lights.

At about half past eleven he would allow them all to go off and he would rest to wake up later. At that time he would do all of his own things by himself because he did not approve of anyone assisting him at such a time. Tahajjud salaah was performed with lengthy audible qiraat in a Dawoodi tune. At that time there were various different ways of waking up at night. There were times when he did

not sleep at all; when he dismissed his attendants, he waited for a while until they were all asleep and then he would start performing nafal with the wudhu of Esha.

This would continue right up to the morning. In spite of being a very self composed man, he often would burst out crying during his ibaadat and this crying would continue till the morning. I am not sure as to how many rak'aats he performed and how much he recited.

He would spend the entire night in ibaadat like this and then perform Fajr either at the onset of daybreak or at the onset of the isfaar. Hazrat used to perform his fardh salaah in a very concise manner when he was imam. He always recited from Parah Amma and very seldomly from anywhere else. He did not recite the sunnat additional zikrs during the rukoo and sujood of the obligatory (fardh) prayers but confined himself to the tasbeehs. However those zikrs were recited during the nafl salaahs.

During the daily programme sick people used to come and go all the time for treatment. For them there was no fixed time. If ever he was busy with something not very important and an afflicted one came along, he would quickly treat him, giving him medicine etc., before continuing his work. It was very seldom that it was necessary for anyone to come back to him or to go to another because, through Allah's grace, Hazrat's treatment was always very effective.

This was Hazrat's daily mamool and practise for the twelve months of the year.

Hazrat Maulana Nanotwi's mujahadaat are discussed by Maulana Muhammad Yaqoob in his 'Sawanih Qasimi':
"I was staying at my home in Kucha Chaylan and Maulana also

came to stay here. He used to bake his own roti and then eat from it for a couple of days. I used to have a man at home to bake my roti. I told him that whenever Maulvy Saheb went to eat, he should supply him with some curry, however, he could never supply it in time and Maulana generally ate the dry bread only.

One year after the death of my father, I stayed in Delhi for a year and thereafter I accepted a post in Ajmer, as a result I was separated from him. Maulvy Saheb remained living in this house and then moved to the printing house.

Although I did not experience the following myself, I have heard it from reliable sources that in that same house there were also a few others. They all left in different directions except Maulana who stayed there all alone. At night he carried the gate inside and closed it (as a door) and in the morning he placed it outside in its place once more. This went on for a few months while he stayed in the 'Haw' house.

During the time Maulana stayed with me, he had the outward appearance of a majzoob. His hair was long and dishevelled, neither being combed nor oil ever being applied to it nor it ever being washed. Allah had cast such an awe-inspiring appearance to him, that no one dared to speak in his presence even though he was a man of very a pleasant personality and excellent bearing. Therefore I too could not say anything. I passed a message onto him through another friend and only then did he have his hair cut, washed and attended to. This saved him from having lice.

He was a man who loved solitude. From the earliest days of his life he loved to remain silent and thus few people had the courage to speak to him in spite of his pleasant manners. He always gave the impression of being sad and depressed and no one could deduce

whether he was in a fine state or worried. Even when he was not well, it was not clear to others and he hardly ever used medicine." — Sawanih Umry Maulana Muhammad Qasim Saheb, p. 30.

In his commentary on this, Maulana Manaazir Ahsan Gilani writes: Perhaps 'haw' is the name of the well known story which I had heard directly from Maulana Habibur Rahman, Mohtámim of Darul Uloom, Deoband. Hazrat Maulana Qari Muhammad Tayyib Saheb also related that he had heard it from Hazrat Maulana Madani. It is said that Maulana Nanotwi was once busy in his room making zikr. Together with every 'dharb' those on the outside heard the sound of a thump of something striking the ground. They became worried. They removed the door in order to get inside as the door was locked from the inside. There they saw a snake sitting in front of Hazrat. Whenever Hazrat performed a dharb, the snake struck its head against the floor and when Hazrat lifted his head up, the snake also raised its head. They struck the snake, killed it and took it out of the room, but Hazrat was completely unaware of what went on around him.

Qari Muhammad Tayyib Saheb says: "I have heard this from Ameer Shah Khan Saheb as well as various other people." — Sawanih Qasimi, vol. 1, p. 306.

It is known about Hazrat Nanotwi that he memorized the entire Qur'aan on the boat while going for haj. By day he memorized one parah which he recited by night. This is what is written in 'Arwaah Thalaathah' on page 267. But Hazrat Maulana Yaqoob Saheb quoted Hazrat Nanotwi as saying: "In two years, I memorized the Qur'aan, in two Ramadhaans."

He says Maulana left for haj in Jamaadul Thaani 1277 and arrived in Makkah Mukarramah in the latter days of Zil Qa'dah. After haj he left for Madinah Munawwarah and from Madinah Munawwarah, he

left in Safar to arrive back in Bombay (Mumbai) in the last days of Rabee-ul-Awwal. By Jamaduth Thaani he was back home. En route to haj they departed by sea from Karachi. As soon as the new moon was sighted on the boat Maulana started memorizing the Qur'aan and recited it in taraweeh on the boat.

After Eid they reached Mukalla. Where he bought some Muscati halwa and distributed it on the boat.

It was not known that he had memorized the Qur'aan. Only afterwards did he announce that he had memorized it in the Ramadhaans of two years. Initially he memorized only one and a quarter parahs which he recited profusely thereafter he even recited 27 parahs in one rakaah. If anyone followed him in salaah (nafl), he would terminate his salaah at the next salaam and prohibit that person from following him, and then continue reciting for the rest of the night." — Sawanih Umry Maulana Muhammad Qasim Saheb, p. 38.

The most well known of this story is that Maulana memorized the Qur'aan in one year. The reconciliation of the two versions is quite easy.

It is possible that he had memorized some part of the Qur'aan the previous year while the major portion was memorized while en route to the mubaarak places. That was the year when he first performed taraweeh with the Qur'aan and afterwards distributed Muscati halwa.

Maulana Aa-shiq Ilaahi in his book 'Tazkirah-e-Khaleel' writes about my late father: "Once at my request Maulana Yahya came to Meerut to recite the Qur'aan for us in taraweeh. I saw him walking about during the day reciting a full khatam of the Qur'aan and at the time of iftaar he was busy reading: 'Qul Aoothu Birabbin Naas.'

When he got off the train it was near Esha time. He was a man who always had wudhu and thus on entering the musjid, he went straight to the musalla, reciting ten parahs in three hours. His recitation was clear and without any hesitations and he never faltered over the mutashaabihaat as if the Qur'aan was an open book before him. On the third night he finished the khatam and went off. He was not in need of revising his reading before hand nor did he require anyone to listen with the aim of correcting him." — Tazkirah-e-Khaleel, p. 204.

Regarding this journey to Meerut my father also said: "When the word got around in Meerut that a certain man was coming to complete a full khatam of the Qur'aan in salaah within three days, thirty or forty huffaaz arrived from far and wide to stand behind me and correct me if needed."

Unlike me, my father was never troubled with fever in Ramadhaan. On the invitations and insistence of friends he often went to their places to finish a khatam in two or at the most, three days before returning home. In musjids he generally did it in three nights and in other ibaadat khanas he did it in one or two nights.

Once on the invitation of the late Shah Zahid Husain Saheb he did it at his house in Behet in two nights. I also remember him having performed it in the Nawab Wali Musjid in Qusabpura in Delhi.

Maulvy Naseeruddin was performing taraweeh in the Hakeem Ishaaq Musjid. At that time my father arrived in Delhi from somewhere and went to rest a little in the resting place of Hakeem Ishaaq, which was attached to the musjid. Maulvy Naseeruddin was reciting the 14th parah and making heavy 'weather', so that he had to be rectified time and again. As soon as Maulvy Naseeruddin completed the next salaam, my father went into the musjid and requested him to vacate the musalla. He himself took over. In the

next sixteen rakaats he recited 16 parahs. No doubt the musallees must have found the going tiring and exhausting. But it is a fact that people are more pleased with finishing the Qur'aan quickly than they are worried about a bit of hardship. To have been able to finish a khatam of the Qur'aan in 14 nights made them forget their exhaustion.

I can also remember his recitation of the Qur'aan in the house of Ummi Bi at the insistence of some relatives during the latter part of his life. He also used to relate the story of his youth when for the whole night he used to spend his time reciting the Qur'aan in nafl salaah.

Because of the fact that according to us (Hanafis) it is not permissible to have more than four muqtadees in nafl prayers, the ladies behind him had to be changed for others from time to time while he continued reading.

My late uncle Maulana Ilyaaṣ also used to visit Kandhlah in Ramadhaan because of the presence of Ummi Bi there. At times the Qur'aan khatam used to be completed in one single night. At times he performed Esha salaah in the musjid and thereafter went to the house of Ummi Bi to perform taraweeh there from Esha until sehri time, thereby completing fourteen or fifteen parahs.

Maulana Ra-ooful Hasan is my father's maternal uncle and the father of my first wife. The story of his piety will be dealt with under "taqwaa". All I wish to mention about him here is the fact that in one rakaah he used to recite from Alif laam meem right up to Qul Aoothu bi Rabbil Falaq and then in the second rakaah he would only recite Surah Al-Naas. Then at the time of sehri he would tell his mother Ummi Bi: "I have now performed two rak'aats, you can now perform the other eighteen."

In such a case the mother in spite of her age would stand for the whole night on her feet to listen to the Qur'aan.

I have started with one thing and the story has led to another. But the truth of the matter is that all these facts are included in the mujahadaat of the elders.

In 'Tazkirah-e-Khaleel' there is mention of the Ramadhaan routine of Aa'laa Hazrat Maulana Shah Abdul Raheem Raipuri: "He had great love and zeal for the teaching of the Qur'aan, for which purpose he was instrumental in erecting numerous Qur'aanic schools in the rural areas in and around the district of Dehradun in Northern India.

He had great love for the recitation of the Qur'aan, he was himself a hafiz and it was one of his general habits to spend practically the whole night in tilaawat. Of the whole twenty four hours of the day it was hardly ever that he slept for one hour of the night. He loved solitude and felt depressed at the presence of people in his company as it robbed him of the opportunity of tilaawat. The time from Asr till Maghrib was set aside for meeting the public (as also was the time from 9 to 10 in the morning). Apart from these times, except if there was a dire need, he did not meet people.

He generally kept the door of his room closed and enjoyed his solitude, when he was in contact and communication with his Lord and Master alone.

As far as his diet was concerned, he was a man who ate very simple food and very little, but in Ramadhaan he ate even less. So ascetic was his life that people felt pity for him in view of his heavy spiritual exertion. During Ramadhaan even the majlis gatherings in the morning and the afternoon were suspended. At sehri time he hardly consumed one cup of tea and a piece of roti. Initially Hazrat

used to perform and lead the taraweeh salaah himself. He would finish at about 2.30 am. Later his body became so weak that instead of being a reciter, he became a listener. Apart from his own recitations, he also used to listen to others reciting the Qur'aan three or four times over in the holy month.

Because of the fact that in Ramadhaan his whole day and night was spent with the Qur'aan, the coming of visitors was suspended. (Zakariyya says: In Ramadhaan the coming and going of visitors was even more. But there were no arrangements for meeting Hazrat during Ramadhaan and for conversation. Those who did come were merely allowed to see him from a distance as he proceeded to and from the musjid and his house).

Even his office was closed in Ramadhaan for the entire month, except for very urgent cases. Any letter arriving at that time would only be read and answered after Ramadhaan and Eid.

Hazrat was a man who was continually busy with zikrullah. This was his actual spiritual food. It was through this zikr that he received the inner and physical strength, which no medicine or tonic can provide.

As already stated above, Ramadhaan was a time when numerous visitors came along without the opportunity of meeting him directly. Many were sincere seekers after the true spiritual life. Being people who loved him, they had to confine themselves to seeing him as he came and went to the musjid. However, as for those on whom he had directed his spiritual attentions and were in need thereof, this was for them a very trying time as they felt deprived."

In 'Aap Beati', while discussing 'Proclaiming Allah's Favours', I wrote: "During the last year of the life of my father, I desired to spend Ramadhaan 1334 Hijri with Aa'laa Hazrat Raipuri and wrote

to him seeking permission. Hazrat replied: "During Ramadhaan I do not go anywhere and I do not meet anyone. Please remain where you are and continue your good works there."

Thereafter I sought permission to come to him for the last ten days. The reply is quoted in 'Aap Beati': "The same reason that I had for not giving permission at the beginning of Ramadhaan prevails at the end of Ramadhaan. But it seems as if you and your father are exerting force upon me, and if so, then what is there that poor ones like myself can do? I have already given my reply. Further, whatever zikr Hazrat Maulana had recommended, continue with that."

On receiving this letter my father said: "If you go there, Hazrat's solitude will be interfered with and he will have to worry about your food arrangements. So do not worry him and thereby put him into difficulty.""

To describe the mujahadaat of Shaikhul Islam Maulana Husain Ahmad Madani, requires volumes on its own. I have heard from various elders that during his residence in Madinah Munawwarah, he started his zikr and spiritual exercises in Musjid Ijaabah. (At that time this musjid was on the outskirts of the town. Now due to expansion it is in the city with a lot of houses around it). When Hazrat used to perform his loud zikr in this musjid, the sound of his dharb used to echo quite far off. Sometimes he used to become so ecstatic in his love for Allah that he used to get up and strike his head against the door. Most unmanneredly I used to tease him at times by saying: "Who can compare in mental powers with a man like you, who strikes his head against the door and suffers no harm?"

Hazrat never denied it, but his silence thereafter was such that I used to become ashamed of myself. I also know about how he

would arrive back from Hejaz at night and then at seven o'clock in the morning he would be at his post to teach 'Bukhari Shareef'.

During election time, he once travelled to Delhi on the Thursday on the four o'clock train. At 10 that night there was a meeting at the house of the late Haji Ali Khan, which lasted about two hours. After the meeting he proceeded straight to Nanotah by night and after Fajr salaah, he gave a lecture lasting two hours at a jalsah there. On finishing he left for Saharanpur and on to Sansarpur where at an ijtima there he gave another lecture. Then he went on to Behet where he led the Jumu'ah salaah and afterwards lectured for two hours. After Asr he came to Saharanpur and after Esha he gave a lecture at another ijtima. On the Saturday morning he left for Deoband to teach 'Bukhari Shareef'.

His mujahadaat are many indeed. To call him the "Mujaahid-e-Aa'zam" does not do true justice to him. However I wish to quote the story of his Ramadhaan in Sylhet as recorded in 'Maulana Madani kaa Qiyaam Sylhet' by Maulana Abdul Hameed Aa'zami. The original is quite long and spans over ten pages. I have already written a special booklet on the 'Akaabir kaa Ramadhaan'. (The Ramadhaan of the Saintly Elders). In it I quoted the whole article. I again wanted to do so here but my friends felt that I should rather give an abridged version of it, which I am now doing. However the booklet 'The Ramadhaan of the saintly elders' is really a booklet worth reading. It is Mufti Mahmood's opinion that the complete article be quoted:

From all the Ramadhaan activities of all our elders no one's Ramadhaan has ever been written about in such detail. For this reason I felt that Maulana Madani's story should be told in full.

Maulana Aa'zami writes: "Maulana Madani resided at the residence of the late Inspector Abdul Sataar Saheb and performed

his daily salaah in the main musjid in Naya Sarak, which was situated about two furlongs away. It was here that a very large number of guests and friends gathered to spend Ramadhaan with him.

Because it was Hazrat's intention to remain in Sylhet for the full duration of Ramadhaan, he was no longer a musaafir and as such he himself led the daily prayers. After Zuhr he blew upon the numerous bottles of water placed all around the musalla for that purpose. Then he took out the many pleas and letters of questions which had been placed under the musalla until Zuhr time. On reading each one, he then would call the writer thereof and do for him whatever he could. Sometimes it would be the writing out of a taaweez, if there were some who desired to enter into bay'at with him, he would gather them all in one corner of the musjid, and after having given attention to all the other requests, he would initiate them into bay'at. After a few words of advice and encouragement he would then return to his residence.

When Hazrat returned from the musjid, he sometimes lay down for a while to rest; otherwise he busied himself with tilaawat. If some of his mail had not been fully attended to previously, he busied himself with that. It was also at this time that meetings by special appointments with him took place. All this usually continued until Asr salaah when Hazrat, after the necessary preparations would once again leave for the musjid.

Immediately after Asr salaah, Hazrat made daur (revision of the Qur'aan) with Maulana Abdul Jaleel Saheb, a lecturer at Darul Uloom, Deoband. It was done in such a manner that Hazrat would first recite a quarter parah, which Maulana Abdul Jaleel would then repeat. If the daur finished before Maghrib, Hazrat remained in meditation (muraqaba) until Maghrib, while the other visitors and attendants remained busy with zikrullah.

For iftaar there were generally dates; zam-zam; other fruits like pears, pomegranates, guavas, mangoes, paw-paws, coconut water and rice as well as sweetened rice, even some fried eggs. However, there never were the customary iftaar foods of India, like chana, etc. I was under the impression that perhaps here they did not have the custom of eating chana etc., at iftaar time, but on investigating, I found that the custom did in fact exist, but that the people here considered those things to be of a lowly nature and inferior. And to place such things on Hazrat's table appeared, in their eyes, insulting to him.

In any case, in spite of all these things in front of Hazrat, his iftaar was of a very short duration. At the time of iftaar there was always a scene of hustle and bustle, pleasure and happiness around him, but Hazrat himself generally was quiet and in deep thought. (For the fasting one there are two joys. — Al-Hadith).

The place for iftaar was very near the musjid, but so absorbed was he in thought and meditation, that at the time of iftaar he had to be informed of the azaan, having already been called out."

(On many occasions of my visits to Deoband, I have also seen this condition of Hazrat. People in his immediate presence would be busy, loudly discussing some political issue with raised voices and a lot of noise and Hazrat would remain silent until all of a sudden he would exclaim: "Ay, ay!" From that I deduced that he was completely unaware of what was going on around him and far away from his audience in his thoughts).

Maulana Aa'zami then continues: "Although there would be so many things in front of him, Hazrat only broke his fast with dates and zam-zam, whereafter he partook of a piece of fruit and drank some coconut water. This was followed with a cup of tea. He

always remained seated until the rest of the jama'at had finished eating, perhaps sometimes making one or two light-hearted comments. Iftar lasted for eight to ten minutes. Then Hazrat led the salaah, which was performed concisely. Afterwards he busied himself with two very long rakaahs of nafl salaah lasting about half an hour. This in turn was followed by a long du'aa, in which the whole congregation joined.

If someone had invited him to a meal, he proceeded to the house of the host, otherwise he returned to his place of residence. For the evening meal two table-cloths were laid down, one for Hazrat and his attendants and followers who were used to eating roti (bread) and one for those guests whose habit was to eat rice.

Among those of his own party who also ate rice were his sons: Maulana Asad Saheb and Arshad. Hazrat used to say light-heartedly: "I also have two Bengalis in my family. Give them some rice too."

Usually various kinds of rice were placed before him because the vast majority of the guest were Bengalis, whose staple food was rice. Bengalis know about paratha (thick roti prepared with ghee) but are unacquainted with chapati (thin roti) and no one amongst them knew how to prepare it. Together with some meat, it was almost a necessity that some sweetmeat also be available. Aside from shahi-tukrah, halwa, there was paw-paw and these dishes were immaculately prepared, such that people from here will find difficulty in recognizing it as being Bengali prepared. Although this was a land of abundant fish, I do not know why fish was not placed before us. A new type of food made from bamboo was also placed before us. On investigation, I discovered that their bamboo trees produced gaunpha (a sticky substance) from which the dish was prepared.

As is the case in Deoband and as is the Arab custom, a large round plate of curry was placed in front of Hazrat on the table-cloth with the guests sitting in a circle around it. A number of warm rotis, kept in a cloth was by his side, and as was needed, he distributed these among the guests. If any guest finished eating from his own dish, then Hazrat would pick it up and clean it by eating whatever was left in it. If any pieces of roti were left lying about on the table-cloth, Hazrat would without any formality or shame, pick them up and eat the pieces himself. From this the rest of the gatherings realised the full importance (of not leaving such pieces lying around).

Hazrat had the habit of sitting flat on the ground while eating. He kept the roti in his left hand while with the other broke off small pieces to eat (with the curry). He always started off first and finished off last. At the end he drank tea.

All these details apply to when he was invited to eat out. If however there was no invitation, Hazrat left the musjid to proceed straight to his place of residence, where the food for the evening meal would have been prepared. There too, two table-cloths were spread out, one for those whose preference was rice and the other for those who preferred roti.

Because the meal would finish sooner, he remained seated with the guests for a while to discuss some Ilmi-mas'alah or something newsworthy. Then he rested for a short while.

It is a fact that Hazrat's special manner of Qur'aanic recitation and his intense devotion, sincerity and humility in salaah is very well-known not only in India but also in Arabia. Thousands came from far and wide because Hazrat himself led the taraweeh. They came from afar to follow him and listen to him in taraweeh and tahajjud. Such people remained until Fajr and then departed for their villages."

I (Maulana Zakariyya) may add: Whatever was written here about the Qiraa'at of Maulana Madani and his salaah is absolutely true, word for word. I must have had the good fortune of standing behind him in fardh salaah on hundreds of occasions, but I have never been able to spend Ramadhaan in his company. I have, however, stood behind him in taraweeh salaah twice: first in Ramadhaan 1363 Hijri when on his release from Allahabad jail, he arrived at Saharanpur on Sunday the 14th of Ramadhaan. At that time he left for Deoband on the next available train. He stayed there for the night only and travelled to Delhi the next day at 12 o'clock.

(In that year my late uncle, Maulana Ilyaas passed away on the 21st of Rajab.) On arrival in Delhi he went straight to Nizamuddin for taziyat (condolence) with the family, arriving there after Maghrib. At the time of taraweeh, Hazrat said: "Let him who is the imam of this musjid lead the taraweeh salaah."

I said to him: "Hazrat, who is there that has the courage to lead taraweeh prayers when you are present. You will have to lead the taraweeh prayers."

After a bit of objection and initial refusal, he finally consented to lead the prayers, reciting from where he had previously stopped his own recitation towards khatam. From the middle of the 14th parah to the end of Surah Bani Israeel, in twenty rakaahs. He recited with such ease and comfort that the listeners enjoyed the pleasure thereof.

The second occasion was the very next year 1364 Hijri when he performed the taraweeh prayers at Saharanpur station. He had just finished lecturing on 'Sahih Bukhari' and the khatam of 'Bukhari' took place on the 29th Sha'baan at 4 o'clock. That same day he left Deoband with his whole family arriving at Saharanpur station at about 12 o'clock on the evening of the 1st Ramadhaan. Then,

(while waiting for his train), he performed taraweeh at the station with a very large gathering. A large number of people from the madrasah and the town, who had by then already performed their taraweeh prayers, joined in with the niyyat of nafl. At the time he told me: "Zakariyya, come and stand near me. You will have to be the listener to correct me."

I replied: "Hazrat, it is no easy task to correct you. There are many huffaaz in this crowd. Call a good one from amongst them to step forward."

Hazrat did not accept this and hence that night this humble servant is proud to have been the correcting listener for that evening.

Maulana Abdul Hameed writes further: "The crowd (for taraweeh) behind Maulana Madani was so big that as soon as the azaan was given, the musjid was filled to capacity, so that any arrivals thereafter could not find any place inside. A narrow lane was left among them so that Hazrat could proceed through it to the musalla. There the trustee of the musjid stood with a glass of water in his hand. This was necessary as Hazrat needed to rinse his mouth because he generally, after drinking tea, ate paan before getting into the car, which took him to the musjid.

Because of the vast crowd, there used to be one or two mukabbirs, relaying his takbeers to the crowd and during the last ten days there were several of them. In taraweeh two and a half parahs were recited in a manner such that first Maulana Abdul Jaleel recited one and a quarter parahs in four rak'ahs, followed by Hazrat Madani who then recited one and a quarter parahs in sixteen rakaahs. The taraweehs were quite long. During the recitation, it sometimes happened that he recited with such an overwhelming ecstatic feeling, that it moved the congregation visibly, such ecstasy, the pleasure of which only those who heard him can describe.

After taraweeh, a long du'aa was made during which such crying and wailing could be heard, that the whole musjid echoed therewith. Thereafter, Hazrat and his attendants drank tea and after about ten minutes, he began to lecture to the multitude of people present. Even people who had performed their taraweeh in other musjids came to listen to him, so full did the musjid become that there was no place for another soul, they even stood outside in the streets. As the voice could not reach so far, arrangements were made for the use of a loudspeaker system.

During the course of the lecture, tea was served to the whole audience, but it was all done in such silence that not a voice was heard and that without anyone not receiving tea. The lecture generally had a theme of spiritual reform without any long discussion on political issues. Only here and there a few words on the politics of the day would enter the talk.

During the lecture, various notes were sent forward with questions for him to answer and on hearing the questions read out to him, he replied in detail. When, during the second half of Ramadhaan, he became a bit unwell, he let others give the lecture but he, in spite of not feeling well, remained seated till the end. At the end of the lecture, which lasted about an hour, people were allowed to come and shake hands with him. Although special arrangements were made, it still took quite a while before he reached the car which took him home.

On arrival at his residence, a light meal was served in which the whole group joined in. At about 1.30 a.m. this majlis ended and Hazrat went to his private room. At this time too, he discussed certain matters with some close friends and attendants. Then he would sleep for about half an hour, whereafter he woke up for tahajjud salaah."

(The author says: "I too have seen many times how my Shaikh Maulana Khaleel Ahmad Saharanpuri had complete control over his sleep. Whenever he wanted, he would fall asleep and then wake up at whatever time he had set himself to do so. There was no need for anyone to wake him up").

"When Maulana Madani had finished his toilet necessities and preparations, he proceeded to the musjid once more for tahajjud prayers. All those present and those who had come from afar would gather behind him. In tahajjud salaah it was his habit to complete two full khatams of the Qur'aan for the month, one by himself and one by Maulana Abdul Jaleel Saheb. It is significant that on leaving for the musjid, Hazrat was very careful that no noise was made which would disturb anyone sleeping in the house or who wanted to rest. But people woke up in any event and some even stayed awake. After the night prayers, very little time was left for sehri. Hence, they quickly brought him home for sehri and because of the little time available, the meal-partakers quickly washed their hands and rinsed their mouths, all the while keeping one eye on the clock and stretching their ears for the voice of the muezzin.
When Hazrat Madani had finished sehri, he lay down for a short while and then prepared for Fajr salaah. The salaah was generally performed at the greyness of dawn (isfaar), but during the last ten days when they were in i'tikaaf, it was performed at dawn finishing at isfaar. After Fajr those people who had come from far and were returning home, came forward to bid farewell and shake hands. Hazrat then returned to his residence, where one or two of his attendants massaged his body to ease the fatigue and exhaustion. His head was also massaged as he lay down for his sleep.

It sometimes even happened that while sitting and talking, he fell asleep. This never lasted long and soon he would wake up, perform istinja and wudhu and again busy himself with tilaawat. At about ten o'clock those people, who had sought private audiences

with him would start arriving. If, thereafter, there was any time left in between, this too was spent in tilaawat or in answering letters. It was at this time also that those people who required medical help and assistance came to consult him, and sometimes this continued up until Zuhr time, while sometimes he found a few minutes in between for resting a while.

During this year he was feeling quite ill and suffered from fever from about the middle of Ramadhaan. Hence his close attendants felt that for him to perform i'tikaaf would be a great burden. But Hazrat still insisted that niyyat be made for i'tikaaf. But it so happened that because of the fever troubling him, he often felt so cold that he had to wear a chadar and fans in the musjid had to be turned off. Sometimes he had to take tea in-between the rak'ahs of tahajjud. Even in this condition and in spite of the fever, he still continued to prolong the qiraa'at and qiyaam in tahajjud. Because of his ill-health, tahajjud could not be performed for four nights with the result quite a bit of the Qur'aan in tahajjud had not been recited. This had to be made up for in the last ten nights.

The crowd was quite large, with the result he could not find the time in i'tikaaf for the nightly half hour rest period as at his residence. Then also because of an increase in tasks to perform, he hardly found any time to rest. This also took its toll on him. Then during the last ten nights the crowd was even bigger. People even stayed and slept in the streets around the musjid and thus the number of questions asked in notes sent forward after Zuhr were so much more, and so too was the number of those who wished to enter into bay'at with him.

Those students of tasawwuf who wished to relate to him their spiritual condition in order to acquire words of guidance and advice also increased tremendously. The result was that numbers had to be allocated to them. There was also a significant increase in the

number of those who came to bid him farewell after the Fajr salaah. On finishing with this, Hazrat went into his resting place in the musjid to rest for a short while.

During the night while the whole gathering was asleep, Hazrat very quietly woke up to go and perform wudhu and got busy with his own customary practise of the night. The 27th night is generally believed to be the night of Laylatul-Qadr.

One need not even ask about the size of the crowd on this night! So many were the notes after Zuhr salaah to be answered and so numerous were the numbers of bottles to be blown upon that his whole musalla was practically surrounded by them. And when after tahajjud salaah, Hazrat lifted up his hands for du'aa, the whole musjid echoed with crying voices, wailing aloud before their Maker. Hazrat himself was so affected and in such an ecstatic state, which not even those who had seen, can describe.

On that night questions were asked as to the exact time of Laylatul-Qadr. Maulana Abdul Hameed Aa'zami asked: "The time and details of Laylatul-Qadr is disclosed to the true servants of Allah, I wonder on which night it fell this year."

Hazrat replied: "In my opinion, it fell on the 23rd night of Ramadhaan this year."

On the evening of the 30th Ramadhaan the Eid moon was sighted and after Maghrib salaah Hazrat left the musjid to go to his place of residence. On this night, in tahajjud salaah, he made such a long qiyaam as he had never done during the entire month of Ramadhaan. On the morning of Eid, at exactly half past nine, Hazrat performed Eid salaah. The Arabic khutbah which he delivered is printed in the original kitaab."

The author has not made any mention of Hazrat Madani's return. At that time there were vicious riots and unrest all over India. Because of this unrest situation it was difficult to travel by train, hence according to the report of Maulvy Mahmood Pathêrwy, who had accompanied Hazrat on this trip, Hazrat Madani returned by air while the rest of his retinue returned at different times in various groups and in various ways at their own times. The unrest resulted in many difficulties and dangerous situations on the trains.

Regarding the Ramadhaan of Hazrat Maulana Abdul Qadir Raipuri, Maulana Ali Mia writes: "Ramadhaan in Raipur is a very special occasion. From long before the time, the people prepare for it and await its arrival most eagerly. Employees make special timely arrangements with their employers to obtain leave in order to come and spend Ramadhaan in Raipur. Asaatizah from deeni madrasahs consider this a special opportunity not to be missed. A large crowd of Ulama, huffaaz etc., gather here.

Before the partition of India the number of people with spiritual ties and the number of Ulama from madrasahs was the greatest in West Punjab. The people of Raipur and the villages around it with pain-staking efforts and with tremendous generosity organize the iftaar for all those people as well as for the guests resident in the khanqah. Even the supper and sehri meals are provided by these people.

And Shaikh, true to the example and practise of his Shaikh, in Ramadhaan had all majlises suspended. No time was set aside for conversation and small talk. Even mail and the answering thereof was suspended. For practically the whole of the 24 hours Hazrat remained secluded in the company of his own self, except at salaah times. When someone arrived with whom out of necessity some time had to be spent, it became an ordeal for him.

Before his illness, he used to perform iftaar with the guests in public, breaking the fast with dates and zam-zam. Food was taken immediately after Maghrib with tea afterwards. This time up to Esha used to be the time for majlis, but not now in Ramadhaan. After the azaan, preparations were made for Esha and while the preparations continued, the Ulama in the first saff were busy discussing weighty questions with Hazrat replying.

After Esha, he either sat there or lied down for about half an hour, while attendants pressed his legs for his comfort. Taraweeh took place in the khanqah as well as in the musjid. In both places, the full Qur'aan was recited. Generally, there were many huffaaz but Hazrat always preferred to appoint good huffaaz with a fine manner of recitation as well as with good voices.

One year 1372 Hijri (1953) Hazrat spent Ramadhaan in Mansoori together with fifty or sixty attendants and followers. Maulana Abdul Mannaan Saheb led the taraweeh prayers. After taraweeh Hazrat used to sit with his attendants in a majlis and at that time he was normally in a very pleasant mood. Many of his followers stayed awake throughout the night in ibaadat and tilaawat.

All in all, during the month of Ramadhaan all the special features of intense devotion and spiritual exertion could be observed at all times by day or by night. Even the weak ones and those without courage have said: "Whoever is deprived of the produce of the liquor-shop is not deprived at all."

A certain person, who had been fortunate enough to have spent the last ten days of Ramadhaan in Hazrat's company, but as a result of his weak health and lack of determination and courage, could not exert himself fully in ibaadat, wrote a letter to his friends saying:

"While seekers lay at the door of the shop,
Looting it of precious gifts,
Nicely did the Ramadhaan of those,
Whose cup is filled with ill-fortune,
pass before their eyes."

The predecessor of our Ulama, Haji Imdadullah's actions are described by Maulana Thanwy: "When Hazrat Haji Imdadullah was staying here in Thanabhavan, Hafiz Abdul Qadir, who was his pupil and mureed, slept under his bed. Hazrat's bed used to be quite exquisite. Instead of rope it was covered with broad tape and it had coloured legs. People used to think he lived like the nawabs (princes), rolling in riches." But Hafiz Abdul Qadir told me: "Hazrat would go to lie down on the charpai (bedstead) after Esha. At that time people saw him go to sleep but as soon as the musallees were gone and the muezzin closed the musjid door, he would go into the musjid, spread out his musalla and start making zikr. Throughout the night perhaps he would sleep a little but whenever I woke up I found him sitting on the musalla busy with zikr. Not a single day would pass when he would not be found crying out in du'aa and reciting this couplet with intense emotion:

اے خدا ایں بندہ را رسوا مکن　　گر بدم من سر من پیدا مکن

— Ifaadaat Yowmia, p. 430.

In another place he writes: "Haji Imdadullah was a soft and simple person, quite weak but still was involved in strenuous spiritual exercises as a result of which his soul became elevated and his heart enlivened."

"Whoever came and saw the light of his countenance would perceive that this afflicted one is well indeed."

Then describing spiritual strength, the author says: "Hazrat Ali did not lift up the heavy door of Khaibar through bodily strength but through divine strength." — Husnul Azeez, vol. 2, p. 388.

While Hazrat Gangohi was once describing the mujaahadah of Shah Abdul Quddoos, he said: "When Hazrat Shaikh Abdul Quddoos sat down after Esha to start making zikr aloud, he continued right up to Fajr. So if a person's zikr is so long, just imagine how high must his rank be?"

He also said: "Shaikh Abdul Quddoos used to make zikr throughout the night up to Fajr time. In the end, the Shaikh became so ecstatic and involved that when his son came to him, he did not recognize him and asked him what his name was. The boy told him what his name was. Then again he could not speak any further as he became overcome and lost in his zikr. Only after many attempts of trying to get his father's attention to tell him something, would he at last succeed." — Tazkirah-e-Rasheed, p. 254.

In the footnotes of this book, Hazrat Gangohi is quoted as saying: "I have washed my heart so thoroughly with loud (jahri) zikr that it now does not allow me any time for anything else."

Hazrat Sayed Ahmad was first a mureed in bay'at to Shah Abdul Azeez and when for the second time he came to be initiated into bay'at, Hazrat Shah Saheb made him stay in the musjid with the aim of learning and discipline. This musjid was about fifty strides away from the madrasah, where Shah Saheb and the students performed salaah. He also instructed him: "Come and meet me every eighth day."

Sayed Saheb remained busy studying and after six months there was a wedding celebration at the home of one of Shah Saheb's relatives, at which all three brothers - Shah Abdul Azeez, Shah Abdul Qadir and Shah Rafi-uddin were present.

A tent was being erected, but there was a 'neem' tree in the way and as a result of this, the tent could not be drawn straight. There were some wrinkles and folds. Sayed Saheb arrived there, understood the problem and pulled off his shirt. He climbed into the tree and straightened the folds in the tent.

Shah Abdul Qadir appreciated Sayed Saheb's act and he said to Shah Abdul Azeez: "Will you give Sayed Saheb to me?"
He replied: "Take him. O Sayed, go with Shah Abdul Qadir."

Shah Abdul Qadir brought him to the Akbari Musjid, put him in a room and instructed him to perform zikr. Sayed Saheb did as he was commanded. He remained seated in the spot pointed out for him, irrespective of whether it was hot, rainy or windy. And for as long as Shah Saheb did not instruct him to move away from it, he never did.

Shah Abdul Qadir kept him for two and a half years and then took him back to Shah Abdul Azeez and said: "Sayed Ahmad at your service! Please test him."

Shah Abdul Azeez answered: "Bhai Abdul Qadir, I accept anything you say. Give him ijaazat (permission) for bay'at."
Shah Abdul Qadir replied: "No Hazrat, you should give him ijaazat and his silsilah that will be set forth, will be from your side."
Shah Abdul Azeez gave the ijaazat.

In a footnote to this Hakeemul Ummat wrote: "Concerning the word 'he said to Sayed Saheb', shows that there is no harm in the

Shaikh handing a mureed over into the care of someone else and one should not doubt the permissibility thereof as some self-opinionated ones do.

Further Sayed Saheb remained in that same place which was pointed out to him. This is an example of complete obedience and subservience. Where are those people who accuse these persons of being rejectors of the ascetic life and accuse them of being disrespectful to the elders? Let them come forward and see this example." — Arwaah Thalaathah, p. 125.

In another place the picture and story of Sayed Saheb sitting in the rain is told like this: Shah Abdul Qadir had pointed out to him a spot on which to sit and make zikr. Then the rainy season came along. One day Shah Saheb saw that while a heavy downpour was raging, Sayed Saheb remained seated in the same spot making zikr. He said to him: 'Why do you sit in this rain?'
He replied: 'But sire, you pointed this spot out to me to sit on.'
Hazrat said: 'Well, this is obedience.'

Shah Saheb did not ever dream that his words would be taken so literally. "I was convinced that he would have remained seated in that spot throughout the rainy and the winter season." — Jadeed Malfoozaat, p. 34.

I have stated right at the beginning that whatever anyone had attained was attained through hard work (mujaahadah). Only to hope for the spiritual attention (tawajjuh) of the elders, as long as you yourself do not strive, does not bring any success. Perhaps I have already pointed out that Maulana Abdul Qadir Raipuri once went to Kalyar with the aim of spending forty days at the graves of the saints of Kalyar. Whenever he went into muraqabah, he heard an inner voice: "Apna karna, apna bharna. (Sow on your own, you will reap your own)". Three days later he came back home.

Hazrat Thanwy said: "What benefit do you think lies in only tawajjuh? When from the seeker there is no desire to gain. No one's tawajjuh is as effective as that of the Ambiyaa, but even then, if there was no desire on the part of those to be benefited by it, nothing happened. Without this desire there is no benefit. This is Allah's way of acting. Regarding this lack of desire Allah says:

اَنُلْزِمُكُمُوْهَا وَاَنْتُمْ لَهَا كَارِهُوْنَ

— Ifaadaat Yowmia, vol. 2, p. 292.

In another place he writes: "It is quite possible that without any effort and hard work, and merely the tawajjuh attention of some Shaikh a person may gain spiritual elevation, but this happens very rarely. Rare acts are virtually negligable. The condition created only through tawajjuh is not lasting (permanent). It is for a while only (temporary) and does not become deep rooted, which is the basis of Tariqat. That only comes after strenuous spiritual exertion and does not depart Insha-Allah, as long as one takes due care of it." — Ifaadaat, vol. 1, p. 108.

In another place he said: "It is not suitable for the beginner to desire for that spiritual state of the already 'well accomplished' in the path, which he is unable to bear." The thing to remember is that whatever condition or state comes over a person before its time can be dangerous. This is not only confined to spiritual things, but also to physical matters. Hence the medical experts have said that when a sick one after being weak suddenly starts to have strength, it can be dangerous. Thus it is such that when devising ways of spiritual progress for mureeds, the Shaikhs have always taken care to do so gradually and in stages. They did not force anyone who came along to make zikr and shughl but when they found it necessary that some novices should be forced and advised into spiritual efforts which are strenuous, this is what they did,

and such ones were allowed to continue with these efforts for years. They did not apply those men to zikr and shughl until they saw them capable of doing it properly. The Shaikhs feared that if all beginners were involved in zikr and shughl from the beginning there was the possibility of them developing pride and arrogance, which would mean that instead of benefit, it could cause damage.

Some Shaikhs have even gone so far as to let some mureeds do some very strenuous mujaahadah for up to twelve years. Then, when they had seen perfect humility enter into them, then only did they teach them to become initiated into zikr. Because by now this mujaahadah had made a deep impression on the mureed, when zikr is being made, it has a special effect very quickly. At such a time those who are unaware of the previous mujaahadah will be surprised to see the quick spiritual progress made, in such a short span of time, while others are still deprived of such progress in spite of being involved with zikr much longer.

There is a story of a certain saintly man. A large number of zaakireen stayed in his company. One day a person arrived from somewhere else with the request of self-rectification and of being added to the attendants. He sought permission to stay there. The Shaikh accepted him and allowed him to stay there with the other mureeds, and work on his own islaah, informing the Shaikh at all times of the progressive changes in his condition, and acting diligently upon the prescription of the Shaikh.

After a short while the Shaikh called him and said to him: "The purpose for which you have come here has through the grace of Allah been attained. From now onwards there is no need for you to continue staying here."

The Shaikh also gave him 'khilaafat' and he left for home. The other zakireen who had for the same purpose of islaah been staying there for years without the same success, were greatly surprised that in such a short while this man achieved so much. The idea entered the mureeds minds that perhaps the Shaikh was not casting the same spiritual attentions towards them. However, no one had the courage to say so, and the suspicion remained with them.

Through kashf (divine inspiration) the Shaikh became aware thereof and he wanted to answer them in a discreet manner. He instructed all the mureeds to go to the jungle and bring some green wet fire-wood. The mureeds did as instructed and gathered quite a lot of such fire-wood. Then he instructed them to light the wood with fire. They tried but were unsuccessful. The wood was to wet and could not burn. After a while of struggling some pieces did burn. Then he instructed them to gather dry wood and to put the wood on fire. Very shortly all the wood burned. Very soon all the wood was burnt to ashes.

Then in order to make them understand he said: "Well, brothers with the first lot of wood you tried very hard but no fire. And with the second lot, the wood was soon burnt to ashes. What is the cause?" They replied: "The first lot of wood was green and wet, while the second lot was dry. That was why it burned so easily."

Shaikh said: "Quite correct. Now I want to tell you the reason for this. I made you gather green wood first, the reason was to remove a certain doubt from your minds. You know of a certain person who stayed with us for a short while. In that short time Allah showered grace upon him and he was successful. You were surprised at his progress, and you were doubting the sincerity of my intentions towards you, that I do not take interest in you. Beware! this suspicion is completely untrue. I pay the same attention to you as I

showed to him and yet he was successful much quicker than you. The reason for this is that you people are like green and wet wood, while he was like dry wood. Like you he also had some evil tendencies in him. However, long before he reached here, he had already applied himself diligently to various forms of mujaahadah. That caused the capability in him for the acceptance of truth and as such my teachings had a ready effect upon him. That is the reason for his speedy success.

As for you, before you came here you have never been involved with mujaahadah (endeavour) and when you came here you were like the green wet wood. This is why we take such a long time in reaching the goal, and up to now the wetness of the evil tendencies has not yet left you and the ability to accept the truth has not been properly created.

So do not be surprised at his speedy progress and your lack of success. If you ponder, you will find that there has been no lack of my spiritual attentions. And you need not be worried or lose heart.

Go and continue your spiritual tasks. Soon, Inshallah, you too will receive Allah's favours."

Hazrat Haji Imdadullah Saheb used to say: "It is often said that such-and-such a Shaikh turned so-and-so into an accomplished one with but a single look of favour upon him. This is wrong, because everyone has to make some form of mujaahadah or other beforehand. The only difference is that some people begin mujaahadah after coming into contact with the Shaikh, while others had already had their fair share of mujaahadah. When looking at the latter group, some people are surprised as to how they could have attained anything without mujaahadah. This is where they err, because nothing is attained suddenly without effort, except if Allah pleases.

I say this in spite of the story mentioned of a certain saintly person at whose house a visitor once arrived. It became necessary to cook for the guest but there was nothing to prepare. A certain cook did him the great favour. (This saint was Khwajah Baaqi Billaah and the story has been told in 'Aap Beati' volume five, where I discussed nisbat Ittihaadiyyah). The saint agreed to make his benefactor like himself. When they both finally emerged from the room, they were so alike in all aspects that people could not distinguish between them as to who was the buzrug and who the cook. The effect of Khwaja's tawajjuh was such that inwardly and outwardly a great transformation took place in the cook. This indicates that without any mujaahadah too and simply by the casting of spiritual attentions, perfection may be attained. My answer to this is that certain outward changes are most definitely brought about, which are not really aimed for, but nearness to Allah is not attained, which is the real objective in life. Moreover such concentrated tawajjuh cast upon a novice weak in spiritual matters can cause great bodily harm. Hence in the story above, the cook did not live long afterwards and soon passed away."

Haji Imdadullah Saheb has explained that this was indeed the reason for the death of Hazrat Ibrahim Ibn Adham's son. It is said that when the son visited his father in Makkah, the father looked at his son and very soon thereafter the son passed away.

Some writers who are not wholly acquainted with matters, gave other reasons for the death of the son. They said that the father and son were separated for a long time and when the father saw the boy after such a long time, his love and affection for the boy boiled over and Ibrahim bin Adham had the saintly inspiration that: "Love for Allah and love for a son cannot be joined in one heart." Ibrahim then prayed: "O Allah, either take him away or me." Thus the son died. But if we look at the shari'ah ruling we find this to be wrong because on seeing his son, it would be either that his love

for the son surpassed his love for Allah or vice-versa. If it is claimed that his love for the son did surpass his love for Allah, then such a thing is indeed unthinkable in a person like Ibrahim bin Adham. And if it is said the love for the son did not surpass his love for Allah, then such love is not harmful at all because even the Nabis, Alayhimus Salaam, had such love and were not prohibited from it. The Auliyaa are lower in rank than the Ambiyaa, Alayhimus Salaam. Everyone knows what love Hazrat Yaqoob, Alayhis Salaam, had for Nabi Yusuf, Alayhis Salaam, but nowhere is it registered that he was prohibited from such love. In fact, it is true to say that for any father or parent to have such love, is a commendable thing as long as it is not above the love for Allah.

Moreover one is obliged to love one's children and it is one of the rights due to children. Therefore there is no reason to believe that Hazrat Ibrahim bin Adham was prohibited from such feelings. The explanatory interpretation given by Haji Imdadullah is a very fine explanation. He says that when the son came into the presence of the father and the father looked at him, his fatherly love burst forth and he felt that in the same way that his son is endowed with external beauty, he should not be deprived of internal beauty and qualities. He desired that his son should immediately be brought to internal perfection. Hence he showered him with his spiritual attentions out of love for him, without bearing in mind the possibility that the son may not be able to bear the burden of such immediate ascension of virtues. The result of which was that the son could not bear it and soon died.

This is an example of where tawajjuh is strong, but when cast upon someone without mujaahadah can be dangerous and has the danger of being harmful. It is the law of Allah that no one can attain perfection in anything without strenuous striving. My uncle from Hyderabad once said: "Many people find difficulty in understanding how some Ulama attach themselves to some Shaikhs and soon

after starting their programmes, they benefit, whereas we people do the same for long periods without any beneficial results. Furthermore these Ulama do not involve themselves in great efforts. The answer to this is: It is not true that the Ulama start seeing results from the very first day while non-Aalims do not get that. It is also not true that Ulama are not involved with "mujaahadah" because the acts of being busy with teaching and study, are in fact all acts of mujaahadah. Their mujaahadah started the very day they started and got involved with teaching and study and continued ever since. Hence, whatever spiritual benefits the ulama reap, are reaped as a result of mujaahadah and it is not a case of reaching perfection without striving, except in special cases."

For this reason it is incumbent upon him who treads this path to follow the prescriptions of his Shaikh diligently with patience and steadfastness. And he will pass the various stages and ranks in due course. — Ifaadaat Yowmia, p. 440.

Whatever Hazrat had written about the Ulama, is true. Some of my friends who have finished their teaching in Sha'baan, began in the month of Ramadhaan and in Shawwaal they have left with "khilaafat". But this is something which I have only seen with some Ulama who during their study days were completely absorbed in studies and avoided the company of others.

In 'Anfaas Eesaa', page 296, Hazrat Thanwy is reported to have said: "When Allah had given anyone the ability to make mujaahadah, then the person will surely accomplish because the promise is made that for mujaahadah the result will be success. This promise will not be broken."

The promise to which reference is made is contained in the verse:

وَالَّذِيْنَ جَاهَدُوْا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا

"Whosoever strives in our paths, we will surely guide them to our ways..."

You will notice that Allah has emphasized his promise with the Laam (in Arabic verse) expressing emphasis.

It is stated in the biography of Maulana Abdul Qadir Saheb Raipuri, compiled by Maulana Ali Mia: "In some tasawwuf circles and among the general public there is the wrong conception, that should any of the saintly elders wish to grant any spiritual progress to anyone without the novice having the required ability and without any effort on the part of the mureed, they may do so.

No doubt, there are some authentic cases where this has happened, where some special characteristic of a mureed or some special condition of an expert of the esoteric path became a substitute for mujaahadah and effort, and as such the master, through Allah's permission, brought about an increase of spiritual progress. However this is no general rule and not a thing which lies at the whims and fancies of the master (shaikh/teacher).

Generally, it is absolutely necessary that on the part of the mureed there should be effort and striving, which should be sustained with regularity and steadfastness. Hazrat used to lay much stress on this."

Maulana Ali Mia (Maulana Abul Hasan Ali Nadawi) also reports, on the authority of Maulana Abdullah Dharam Koti, on how Maulana Abdullah spent the last week of Ramadhaan in Raipur and a person from Punjab came to visit Hazrat, after having resided with some other saintly man who had advised him to come to Raipur.

"Raipur's picture of Ramadhaan is before my eyes. At that time everyone is busy with zikr, tilaawat, meditation and especially 'zikr bil jahr.'

The man saw this and said: "Some friends arrive here and think that their share of things are just ready and wrapped up for them to take away. They should know that without hard work nothing is attained here. In this path hard work is compulsory."
Thereafter I think he recited the verse:

"And those who strive in our path, we shall guide to our ways..."

Then a few days later Hazrat was again informed of a certain person who, on seeing the strenuous programme of the locals, said that he would be unable to uphold that amount of effort. In an excited manner Hazrat said: "If any of you know of a house where you can find two pieces of roti, ready and baked, without any effort or payment, then I am prepared to go there with you and fill my basket, so that I can also attain something at least. Some friends complain of only having to turn the mill-stone. I say, turning the mill-stone only comes later. First of all the ground has to be ploughed, then good seeds have to be planted, and long after that the corn will grow and become ready for being grounded into flour. Still the corn has to grow, it has to be cut, the chaff must be separated from the corn and only then does the grinding take place. Then when the flour is produced, it first has to be kneaded thoroughly while fire is made for baking the dough into bread, during which you still have to bear the heat of the oven. When the bread is ready, one still has to break off pieces and chew them thoroughly. After all these efforts, if the bread becomes digested, you should consider it only as the grace of Allah. Otherwise the chewed bread can be vomited out."

A friend said: "Hazrat, we see how the mother feeds her baby with extreme love and kindness. When the baby is hungry the mother feels it in her breast that the child is hungry. The pious ones are even more kind and sympathetic to their spiritual children. Therefore the mureeds should be able to hope for similar favours from the pious ones."

Hazrat replied: "Bhai, the mother's job is only to put the breast to the child's mouth. If the child does not suck and use its lips to cause the milk to reach its stomach, what blame is there on the mother? And is there any fault in the sympathetic kindness of the mother?" — Sawanih Hazrat Raipuri, p. 340.

CHAPTER NINE

THE POVERTY OF THE ELDERS

IN ACTUAL FACT this chapter is part of the first. Many incidents concerned with this chapter have already been mentioned. But because of the fact that poverty and starvation is part and parcel of "sulook" and because I have experienced this many times in the lives of my elders, I have decided to mention some incidents from their lives. A major aim in doing so, is to show the Ulama that if and when it does come into their lives, they should not be worried or distressed.

Hazrat Abdullah bin Mughaffal, Radhiallahu Anhu, reports that a certain man once came to Rasulullah, Sallallahu Alayhi Wasallam, and said: "I swear by Allah that I love you."

Rasulullah, Sallallahu Alayhi Wasallam, replied: "Think carefully about what you say."

The person thrice swore by Allah, saying the same thing three times. On the third time Rasulullah, Sallallahu Alayhi Wasallam, said: "If you love me then be ready for starvation. For whosoever loves me, poverty comes to him so quickly just as water rushes down a slope." — Sahih Tirmizi.

Hazrat Thanwy says: "The Ulama of earlier times used to be filled with "istighnaa" (independence) and contentment (not hoping for help from others). Nowadays, whoever you look at, is busy knocking on the doors of the wealthy ones. Those earlier ones used to accept poverty and starvation as their lot. They resented worldly things and had inclination towards deen with which they busied themselves. This was their honour and pride. Now that many have cast aside this way of the predecessors, they have become despised and rejected. Those who are the most arrogant, still frequent the doors of the wealthy, but the truly destitute ones are not found there. This characteristic of theirs has made them appear honoured in the eyes of others."

In Kanpur there was a Maulvy Ghulam Mustafa, who was quite a courageous man. He went to the English Lieutenant Governor and said to him: "Tell me, don't the Maulvies have a right to seek help from you?"

The Englishman answered: "Of course, they have a right. But what is the reason for asking?"
The Maulvy replied: "Give me a job."
The Englishman said: "We have many jobs available, but allow me to give you some good and beneficial advice. You are an aalim (a scholar). Allah had granted you knowledge of the deen. Depend upon Him and go and sit in a musjid and teach people. This is

befitting of your standing. For you to work for us will be unsuited to your high position. Allah will guarantee your sustenance."

Then the Englishman gave an order to one of his attendants to bring a purse with fifty rupees, which he offered to Maulvy Saheb, with great respect, but Maulvy declined to accept the gift, saying: "I have already made the intention of following your advice and now when Allah gives, I shall accept. I start my work at this moment and will not take this."

After mentioning this Hazrat Thanwy says: "On hearing of this incident, I thought that if it was me, I would have taken it, because to have made the niyyat which he made was as a result of the barakat of sincerity. Allah had from that moment onwards accepted the responsibility for his sustenance and it was Allah who caused the gift to be given and it was not the Englishman who gave it."

Anyway it is of utmost necessity for the Ulama to be independent and they should especially, avoid the doors of the wealthy. That is something which brings scorn upon the deen, the Ulama of deen and the knowledge of deen. I despise this attitude. Whenever I hear of an incident of Ulama at the doors of the rich ones, I feel extremely saddened. I do not prohibit contact with them, but for them to beg is against the dignity of Ulama. How can I put this into their minds?

So much did poverty become a part of the lives of the elders that few of them were excluded from it. As far as these elders were concerned, they had a practical inclination towards poverty as well as a real love for it. In the section on mujahadaat, I mentioned some stories in this regard, but because of the importance of the subject, I wish to refer to it specifically here.

We already heard the famous saying of the sufis that:

"Whoever looks at our initial earlier days and follows it will be successful and those who look at our later stages and follow it will be failures."

This is true, because if one saw how in their earlier days they struggled, one will realize that this is the path of piety and sainthood.
"Henna gives its colour after being ground by stones."

I have also dealt with this topic in detail in the second chapter of my book 'Fazaa'il Sadaqaat'. There we quoted Ummul Mumineen, Hazrat Ayeshah, Radhiallahu Anhaa, who said: "Rasulullah, Sallallahu Alayhi Wasallam, never had the chance of eating bread made of barley for two days on end until his death."

This was Rasulullah, Sallallahu Alayhi Wasallam's life and this is the life of those who truly love him.
In another hadith, Ummul Mumineen, Sayyidah Ayeshah, Radhiallahu Anhaa, says: "The members of Rasulullah, Sallallahu Alayhi Wasallam's household never could fill their stomachs with barley bread for two days on end until he passed away."

She also says: "Whenever I manage to eat myself to the full, I find my heart inclined towards crying and I cry."
Someone asked: "Why is that so?"
She replied: "I remember the days of Rasulullah, Sallallahu Alayhi Wasallam. Never until his death did Rasulullah, Sallallahu Alayhi Wasallam, ever fill himself twice in one day with bread or meat."

According to another hadith Rasulullah, Sallallahu Alayhi Wasallam, remained hungry most of the time, without poverty being the cause. In other words there were times when food was

available and still he did not eat because through remaining hungry spiritual light is increased.

There are some elders who have been seen, in their later years, to enjoy lavish meals and luxury. This is because of two reasons. (I have thought about this very carefully) Firstly it has been to please the hearts of those who came to offer gifts. I have often seen how these elders intensely disliked partaking of certain foods etc., but merely accepted in order to please the donors. And then they did so with great internal resentment and in fact found it an ordeal.

The second reason was to acquire bodily strength after they had weakened their bodies through their strenuous efforts.

I heard Hazrat Shah Abdul Qadir Saheb say: "When I had teeth I could not get 'chana' but now when I have no more teeth there is an surplus of 'chana'." This is true and I have seen it often. This topic requires much more detailed explanation and is very important. Much of it was dealt with in 'Fazaa'il Sadaqaat', part two. I only wish to write about those routines of my elders which I myself had seen.

I have heard a lot about the poverty of Hazrat Haji Imdadullah. Hazrat Thanwy had written: "When Haji Imdadullah Saheb's spiritual guide, Hazrat Mianji passed away in 1259 Hijri, a certain desire for the deeper spiritual life took hold of Haji Saheb and he left the community life to roam in the vast open spaces where there were no people. He developed an intense dislike for the company of people and preferred solitude in the countryside of the Punjab, where he suffered great poverty and want in accordance with the sunnat. It so happened that for up to eight days on end he would not find anything to eat. During this period of starvation he experienced many wonderful things.

One day in extreme hunger he tried to borrow some money from a friend, who refused, point-blank. This caused him to feel extremely displeased. However a few minutes later it was disclosed to him through kashf that in fact the refusal came from Allah's side. This made him feel extremely grateful to the friend. A few months later while in muraaqabah (meditation), he saw Hazrat Jibra'eel, Alayhis Salaam, and Hazrat Mika'eel, Alayhis Salaam, in splendid forms, beautifully attired appearing to him and looking at them made him feel extreme ecstasy. Such deep feelings overcame him which he could not describe as the two angels silently looked at him and smiled.

Later, on being asked the meaning of those angels smiling at him without uttering a word, Hazrat said: "That was a sign to me that I attained nearness to Allah. The good news brought by Jibra'eel, Alayhis Salaam, was that through Allah's Grace, Allah had granted me a good share of knowledge, preaching and guidance. This is the work for which he is appointed. And the appearance of Mika'eel, Alayhis Salaam, is a sign to indicate that in future my worldly needs will be provided for, as the distribution of rizq is connected with him." "

Hazrat Thanwy comments: "And so indeed it was. At times through one single event and at a specific instance a person may become a saint of advanced rank (sahib-e-haal)."

According to Hakeemul Ummat the story of borrowing money from a friend apparently happened in India. I have however heard from various other people that it happened in Makkah Mukarramah. According to that version, after Haji Saheb had starved for a few days, he approached a close friend to lend him two 'halalas' (two paisas). In spite of the friend being a wealthy businessman, he refused. Haji Saheb later felt very ashamed as to why he had asked to borrow. That night he saw in a dream that the time of

testing and trial was over. It is quite possible that this was a second event and that the one concerning Jibra'eel and Mika'eel, Alayhimas Salaam, was an earlier one. This is why Hakeemul Ummat only mentions one incident.

Haji Saheb said: 'When initially I arrived in Makkah Mukarramah, I suffered much hunger and starvation. At times I had nothing to eat for days on end. I cried to Allah: "O Allah I do not have the strength to be tested and tried."

Later I saw Khwajah Mu-eenuddin Chishty who told me: "Fear not, Lakhs of rupees will be spent by you. This had been ordained."
I replied: "But I do not have the strength for such important things."

Then he said laughingly: "Today your expenditure is about one hundred rupees per month. Allah in His Infinite Mercy will grant it to you."' — Hayaat Haji Saheb, p. 115.

In his autobiography Shaikhul Islam, Maulana Madani says: "I have heard Haji Saheb say: 'For days on end upto a week I used to live only on zam-zam'. When he then tried to borrow some money from a close friend who was supposed to be so very sincere towards him, the friend made some excuse or other and refused to help, proclaiming financial difficulty. The fact is that he was not in any difficulty.

Hazrat said: 'From his refusal I understood that this was the Divine Will and I decided to remain silent and patient. About a week later when my condition had become very serious, I saw Khwajah Mu-eenuddin Chishty who said to me: "I have appointed you as the supervisor to my kitchen and treasury."

The very next morning someone knocked on my door. When I

opened the door there stood a man with a bag in which was a sum of one hundred rupees. Thereafter I never had any financial difficulty.'" — Naqshe Hayaat, vol. 1, p. 60.

In another place it is related that Haji Saheb said: 'Once I decided to spend a chillah (forty days) in solitude. I bought eight annas worth of barley and had it grounded. My cook said to me that barley bread would be difficult to eat. I replied: "No matter how it will be, I will eat it." My cook ground the barley and made bread. He used to give me one roti per day. That was enough for me.' — Hayaat Haji Saheb, p. 170.

At another place Hakeemul Ummat quotes Haji Saheb as follows: "Poverty and starvation are great ni'mats from Allah. There was such a time in my life that in my starvation, my friends would not lend me anything. My outward appearance in my fine clothes etc., seemed to indicate that I was well-off, while in fact I was starving so much so that through weakness, I could hardly climb the stairs. In fact at times I fell down because of weakness. But during that time strange and wonderful things happened to me, the pleasure and ecstasy of which I will never forget." — Imdaadul Mushtaq, p. 127.

Haji Saheb also said: "Poverty and starvation are of two kinds: Voluntary and involuntary. Voluntary starvation is that condition which a person chooses of his own accord with the object of attaining the light of truth. This is many degrees better than the greatest wealth.

The second type - involuntary poverty is that condition which threatens to bring the general public to the brim of un-belief (kufr). This is what is meant by the hadith: "Poverty threatens to bring one near to kufr."

The meaning of "faqr" here, is to be in need and want. The real 'faqir' is that person who does not even have control over his self. And just as one's hands may be empty, so his heart is empty of everything else except Allah, while he becomes annihilated in Allah, existing only in Him." — Hayaat Haji Saheb, p. 49.

Hazrat also writes in a letter: "A certain relative has gone to Alour. It is a great pity that there has been a change in his state of piety as he became beset by trials most difficult. May Allah have mercy. Starvation and poverty is the chance of a "mi'raaj" for the believer. Unfortunately he did not have the strength to be satisfied with his lot and exercise patience. If only he continued to be steadfast for some days, his problems would all have been solved." — Marqoomaat Imdadiyyah, p. 334.

Hazrat Gangohi, while discussing Hazrat Shah Abdul Quddoos Gangohi, relates: 'Hazrat Shah Abdul Quddoos spent his whole life in poverty and starvation. His children used to cry out because of hunger while their mother used to place a pot filled with water on the fire and stir it. When they asked for food, she would say to them: "Look the food is on the fire. When your father comes, you will eat with him."

The children would then go to their father and say: "Come home quickly so that we can eat. We are hungry."
Hazrat Shah Saheb would then accompany them home and arriving there, he too would burst out crying and say: "It is because of my sins that this calamity has befallen my children too."

This scenario would repeat itself three for four times daily.' — Tazkirah-e-Rasheed, vol. 1, p. 265.

Hazrat Gangohi once said: "My ustad Hazrat Shah Abdul Ghani was an exceedingly pious and Allah-fearing man. He had

numerous mureeds, many of whom were wealthy and big men, but for most of the time he lived in starvation.

Once his household suffered hunger for quite a few days. The servant took one of the children, went outside, and came across Mufti Sadruddin. He immediately saw from the child's face that something was wrong and asked: "Why is this child's face so changed?"

The maid replied: 'For several days Hazrat's household is suffering hunger.' Mufti Saheb was very sorry to hear this. He went home and sent Rs 100 with a note: "Kindly accept this. It is not a gift but a salary for work done."

Shah Saheb sent the money back saying: "How can your payment be permissible for me?"

Thereafter Shah Saheb was wondering how the story of his hunger and starvation had become known. Upon investigation it became known that the servant had spoken. He called her to him and said: "If starvation is not acceptable to you, you are free to choose another's house in which to live and work. But for Allah's sake, do not disclose our situation to anyone."" — Tazkirah-e-Rasheed, vol. 2, p. 276.

Stories concerning Hazrat Gangohi are well-known, to this day. On one occasion he said: "My family and I suffered great poverty but Alhamdulillah, I never borrowed." — Tazkirah-e-Rasheed, vol. 2, p. 277.

In this same book we read that during his student days he was never a burden to anyone for his daily needs. His uncle sent him three rupees per month. With that he acquired some roti, which he ate dry or with some daal from somewhere etc., and all his needs

had to be fulfilled with it. In Delhi he came across many experts in Kimia (Alchemy) who wanted to teach him their art, but his piety, abstinence and his satisfaction with his lot did not allow him even to learn it, let alone practise it.

He said: "In Delhi I met many an Alchemist. One of them actually showed me how to make gold. One also gave me the formula. It is lying in my 'Sahih Tirmizi' but I never paid any attention to it, neither during my students days nor afterwards. I never even felt like seeing if it would work. When I arrived back in Gangoh, I found the prescription in my book. A certain man was sitting by me and asked to copy the prescription. I let him copy it and destroyed the original. That person successfully carried out the formula." — Tazkirah-e-Rasheed, p. 32.

Another story of Hazrat Gangohi's concentration in academic matters is mentioned in 'Husnul Azeez', where it is stated that whenever Maulana Muzaffar Husain went anywhere, he immediately told his host: "I am your guest and intend staying for one or two days."

Once he was the guest of Maulana Gangohi. At the time of departure Hazrat said to him: "You are going to Rampur. Wait, I will quickly prepare some food for the way."

He replied: "If you are to prepare food, I will lose time however if there is something left over from last night, you may bring it."

Maulana Gangohi brought some rotis and daal. The daal was put on the roti and put in a container. He left and when he reached Rampur, he told Hakeem Zia-ud-din: "Maulvy Rasheed Ahmad is a very good man."
Hakeem Saheb replied: "Yes indeed, he is a pious person."
Maulana answered: "I am not referring to his piety. I am saying that

he is a very good man. If you did not understand what I meant, you should ask."

Hakeem Saheb said: "Very well, Hazrat why do you say so?"
Maulana replied: "He asked me to wait for food but I asked him to bring what was left over from the previous night and without formality he did. That is why I say he is a good man." — Husnul Azeez, vol. 4, p. 414.

On another occasion Hazrat Gangohi visited Maulana Muhammad Yaqoob's son, Hakeem Mu-eenuddin in Nanotah, who was a very straight-forward and informal person. Incidentally at that time there was nothing in his house with which to feed the guest. He said: "Maulana Saheb, we are starving today. However most people are keen to invite you to their places for a meal. If you should agree, then on your behalf I will accept an invitation."
Maulana Gangohi replied: "No, I am your guest and if you are starving, I too will starve."

Through Allah's grace towards evening a sum of eleven rupees were paid in at the dispensary. Happy and pleased he came to Hazrat Gangohi saying: "Look, through your barakat, I have earned eleven rupees. I shall prepare a lavish meal for us."
Hazrat Gangohi replied: "No, prepare some simple food."
Hakeem Saheb answered: "Why should I now prepare simple food. I will prepare it lavishly. Just say what you want."
Having quoted this story, Hakeemul Ummat writes: "When we had seen such people and I look at out present day comforts, then I wonder about ourselves (and how far we fall short)."

We have already mentioned how Hazrat Nanotwi in his student days used to sleep on a straw mat. Roti which was prepared for one meal used to be eaten dry at many meal-times afterwards. Maulana Muhammad Yaqoob had told his servant to give Hazrat

Nanotwi some curry at meal-times. He had to be persuaded with great effort to accept it. He was busy with his own work all the time.

Maulana Qari Muhammad Tayyib Saheb mentions: "Maulana Nanotwi used to say: 'I have never with my own tongue asked for fresh roti or for some sweet or sour things to eat. If someone did hand it to me, then I ate it. At times I used to suffer hunger, but the trouble of having to ask for food made me rather accept the difficulty of staying hungry.' When he used to go home to Nanotah for a few days at the end of the month and the time came near for returning to Deoband, then on remembering the anguish of hunger, he used to burst out crying. His mother in her love for him would then ask the reason for the crying, she would say, "Have you any problems in Deoband?"

Hazrat himself says: "I felt that if I told my mother the truth, it would mean that I was not appreciating the people of Deoband. This would make them feel disappointed. The result was that I rather accepted the difficulties and never told my mother the truth and so life continued."" — Sawanih Qasimi by Gilani, vol. 1, p. 182.

Maulana Muhammad Yaqoob writes that Hazrat Nanotwi for some time refused the offer of getting married. After some difficulty Hazrat Haji Saheb was requested to instruct him to marry. Finally he agreed on condition that for the rest of his life he shall not be called upon to provide maintenance through earning for his wife and children. This condition was accepted, and the nikah was performed. At that time he earned a paltry sum of four or five rupees. Then also, there were guests arriving who had to be fed and entertained. His employment consisted basically of correcting manuscripts. There was hardly anything left of the meagre salary to be given to the family.

Whenever he went home and any guests arrived, instead of putting the burden upon his parents to entertain them with meals, he sold his wife's jewelery - not only with her permission but at her specific request and desire - to feed the visitors. Allah had provided him with such a wife who was very much compatible with him in temperament. Without her own parents knowing of it she kindly offered her own precious jewelery to her husband to sell. Hazrat himself used to say: "The generosity in me is through the blessings of Ahmad's (his son's) mother." — Sawanih Qasimi Yaqoobi, p. 32.

Hazrat Shaikhul Islam Maulana Husain Ahmad Madani, in his autobiography tells of his early days in Madinah Munawwarah: "On arrival in Madinah Munawwarah after having left India, we initially had to go through many difficulties. These were especially hard upon the ladies. In the first place there was the sorrow of having to be away from their relatives and home, but then we also had to start doing things which we never had to do in our childhood. For example we had to grind the corn for flour ourselves. We also had to sweep the house and wash the dishes ourselves. In spite of my mother's old age and weakness, she was a very courageous and brave person. For the grinding of the corn each of the daughters-in-law had their times fixed by her. But she also sat down and helped each one of them at the mill-stone and she herself took part in all the household duties. We had to wash the family clothes ourselves, which never happened in India. My brother Sayed Ahmad and I had to carry buckets of sweet water home for the washing. This was done by night as we were too busy by day.

During 1318, Bhai Siddeeq Ahmad and I had to travel to India. At that time Brother Sayed Ahmad only received a salary of Rs 30 per month. My father was forced to borrow Rs 50 from a friend with which to buy some rice. If for one meal we had some kichery, then

for the next meal-time we had 'peech' (peech is the brackish water which is produced after boiling rice in a lot of water). This went on for many months and it was a very difficult time for the family. However, Alhamdulillah, none of us suffered from hunger or starvation. Shah Abdul Ghani Saheb Mujaddidi of Delhi and Hazrat Shah Ahmad Husain Mujaddidi of Delhi and their families suffered a lot from starvation and hunger due to poverty." — Naqsh Hayaat, vol. 1, p. 61.

Shaikhul Islam's early days in Calcutta (renamed Kolkata) and also during his early days in Deoband, were times of want and poverty. Although he received a decent salary, he was at all times in debt due to the continuous stream of visitors and his own generosity. I cannot count the number of times he would stop in Saharanpur to see me while en-route to Calcutta, Lucknow or Shahdarah, simply because he wanted to borrow money from me as he did not have any for travelling further. My contact with Hazrat Madani started at that time when after the death of Hazrat Gangohi, he came to stay in Gangoh for a full chillah (40 days) and fasted the whole time. I was only eleven or twelve at the time.

About Hazrat Maulana Abdul Qadir Raipuri, I have stated before how in his early days in Raipur, he only received one single roti per day, which at times was properly baked and at other times was half-raw. If at times some buttermilk was sent from the village, he would eat it, otherwise he would wash it down with water only. Hazrat used to say: "Our U.P. (Uttar Pradesh) friends used to divide the roti in two pieces to be eaten at two meal-times, while the Punjabi brothers ate it at one time.

Then at the next meal time they would recite Allah's name, go to the orchard and eat the leaves from certain trees and practically live on them. When visitors came and were given tea, they would collect the used tea-leaves, dry them and boil them again in water

for a sort of brew which would then be drank with the roti. If ever any piece of torn clothing was cast upon the rubbish heap, Hazrat would pick it up from there, wash it and use it as his bedding in the stable where Hafiz Yusuf's horses stayed. There his bedding and his musalla were kept. For fourteen years he practically lived there. There was only one lamp in the khanqah and the area around homed snakes and scorpions and Hazrat had said: "I kept a piece of bamboo by me, which I would strike against the ground to drive off any snakes or scorpions."

During the section on "mujaahadaat" I have already quoted many incidents from the life of Hazrat and the other elders, yet my heart is inclined towards relating a few more. I have mentioned how my late uncle used to only break his fast on wild-figs. He once wrote me a postcard stating: "At the moment I am completely penniless, but I do not feel like borrowing from anyone."

It is mentioned in 'Sawanih Yusufi': "The initial time, which was a time of extreme difficulty, that Maulana Yusuf spent in Nizamuddin, was a time of great poverty and want. For days they suffered hunger, but no one came to know of it outside of the house. Only the family were aware thereof and those who were in their confidence like their attendants and close friends. All of them were pleased to be satisfied with their lot."

Once in answering a question Maulana Yusuf said: "In the initial stages of Maulana Ilyaas's era he used to suffer hunger and starvation quite often. The employees also suffered the same fate. On one occasion they had nothing to eat for quite a number of days. Hazrat came out of his room, gathered the teachers near the howz (pond) and said: "There is no need for you people to suffer the same lot as me, just because of me. You are free to go and work in some other madrasah. I will remain here. I will

drink the water of this pool and survive. At present there is nothing in my house and absolutely nothing in the madrasah's treasury."

They all answered: "No Hazrat, we shall stay here with you and also survive by drinking the water of the howz (pond)."

Hearing this reply the tears streamed from Hazrat's eyes and he went back into his room. A short while later he again emerged and said: "Allah will send His blessings and make our tasks easy for us.""

I have also heard from Maulana Yusuf that after that incident whenever any flour came to the madrasah, he would put it in the box from where the flour was taken for cooking purposes. Once there was no flour in the box and for days there was nothing to eat. Maulana Muhammad Yusuf opened the box and so little flour came out that after scraping the insides, only a few wafers could be made with it. Just then Maulana Ilyaas came out of his room and asked Maulana Yusuf what he was doing. When he came to know, his face displayed a strange expression. He went back inside, only to return after a while. Then he said: "Yusuf, from now onwards there will be no more hunger within these four walls." — Sawanih Yusufi, p. 164.

In 'Arwaah Thalaathah', Ameer Shah Khan Saheb says: "A very prominent person, whose name I do not remember but who was called Munshi-ji, once called on Maulana Ismail Shaheed to deliver a lecture in the male quarters of his home . During the lecture his customary thundering tones were missing and he spoke in quite a weak voice. Munshi Saheb asked Maulvy Rustum Khan Bareilwy, Maulana Shaheed's treasurer and faithful follower, why Maulana's voice never rose higher. Munshi Saheb was sincerely worried and insistent, whereupon Maulvy Shah Khan replied that the weakness

of voice was due to him not having had anything to eat for three days.

Munshi Saheb got up and said: "Maulana, please stop this lecture for a while. I have some other important work at this time."

The lecture was stopped and he took Maulana Ismail Shaheed into a house all alone and placed some food before him. When Maulana saw what Munshi Saheb had done, he smiled and said: "Munshi Saheb, someone must have told you something, but I will not eat."
Munshi asked: "Why not?"
Maulana answered: "My companions too, have not eaten and I could never eat without them."

Thereupon Munshi Saheb called all the others to come and eat and they all did. He also invited them to eat with him on several other occasions."

Mufti Mahmood Saheb relates on the authority of Maulana Lateefur Rahman Saheb who says: "I once took a cup and went to the house of Hazrat Saharanpuri and Hazrat's manager of affairs, Haji Maqbool Ahmad came forward." I said: "I cannot eat the daal from the kitchen. Please give me a bit of curry."

He replied: "Today there is no curry here." I asked: "Give me some of Hazrat's curry."

He replied: "Hazrat too has no curry. There is nothing to eat in this house today and all are starving."
I said: "In that case I shall go to the market and bring some curry for Hazrat."

Thereupon he begged me: "Please for Allah's sake do not do that,

because I will be in big trouble for having exposed the secrets of the house."

However when Hazrat emerged from his house, he was dressed in the best of clothes so that no one would ever imagine of his position at home. He walked in such a noble manner which would never let anyone believe that he was starving. This is the way to bear the difficulties of poverty and to follow the sunnat."

In the third chapter of 'Stories of the Sahabah', many incidents are mentioned of the hunger-suffering of Rasulullah, Sallallahu Alayhi Wasallam, and the Sahabah, Radhiallahu Anhum. To repeat all those incidents would mean that this chapter will become a very lengthy one indeed. Nevertheless, this chapter should be looked upon as a part of that one. All these are mentioned from the original source - the 'Kitabul Zuhd' of all the hadith kitaabs.

In all my kitaabs, especially 'Shamaa'il Tirmizi', 'Fazaa'il Ramadhaan' and 'Fazaa'il Sadaqaat', I have repeatedly stressed the importance of taking heed and following their example. We should also take notice of our own weaknesses, and not do anything which would take anyone away from their other Ibaadat. I have already stated somewhere in 'Aap Beati' that my love for studies commenced in the year 1335 Hijri. During that time I stopped eating supper, which caused harm to my health. For days my late sister used to sit by my side. While I was studying she used to feed me piece by piece, bit by bit. For some years I did not eat at night until such a time that it became a habit of mine not to have supper.

However, sometimes it so happened that some honoured guest arrived, I would then have to sit down and have meals with him, and eat quite merrily. After some years my health started failing and with the exception of three people, Shaikhul Islam, Hazrat

Raipuri and my late uncle Maulana Ilyaas, I would not eat supper with anyone. May Allah grant these persons a very high rank. Through their blessings, it was not even a burden to eat with them. If however, I was forced to have supper with anyone else, my body would reject the food. If ever I knew that on a certain day I would have to eat supper somewhere, then I would skip the afternoon meal.

Numerous letters have reached me from friends writing that after having been to Saharanpur, they stopped having supper. I very strongly advised against it and prohibited it. About twenty years ago I had a letter from a friend in which he said that since leaving Saharanpur, he stopped eating at night. I prohibited him from continuing in this manner. Thereupon with even greater emphasis he wrote back giving me all the benefits of not eating by night, stating that the body feels light, one's heart is in one's zikr and great pleasure is experienced in zikr, one feels very comfortable in tahajjud, one does not become sleepy, etc. I again strongly advised against it, but he did not heed to my advise. About a week later he wrote back stating that because of weakness of body he had started eating again at night. His body could not bear it. His ma'moolaat became qadaa and in spite of being awake he could not perform tahajjud, etc. Many similar incidents have occurred.

For almost fifty years of my life it had been my habit to recite one full khatam of the Qur'aan daily up to the 27th night, when similtaneously the Qur'aan khatam was finished in taraweeh. (See 'Aap Beati' volume two). I do not wish to repeat any of those things here. But there is an incident I wish to relate: It became known to me that Maulana Majid Ali once came to Maulana Raipuri at Maghrib time while being in a state of fasting and almost unconscious from weakness. On seeing his condition, Hazrat became very worried and made him lie down. After iftaar they gave him some tonic syrup, etc., and when he recovered sufficiently,

Hazrat asked what had caused him to become so distressed and run-down. He replied: "I had seen my Shaikh reciting a full khatam of the Qur'aan daily and for quite a couple of days I have also started. For two or three days I felt no adverse effects, but since yesterday I have been feeling weaker and the weakness has increased today."

On hearing this Hazrat Raipuri scolded him harshly and told me the story in detail. I later also heard it from others. I also told Maulana: "You did not consider your own state of health and weakness."

Then of course there is the difference of my reading like one cutting grass, and his recitation with meditation.

In 'Fazaa'il Sadaqaat' I quoted ten benefits of starving yourself, which were quoted from the 'Ihyaa-al-Uloom' of Imaam Ghazali. Then I drew attention to a very important fact, viz., that there is no doubt that these benefits will surely come about. These are the spiritual rewards which Allah grants to those fortunate ones who are lucky enough to be blessed thereby. Hence they are at ease in their worldly and in their spiritual affairs with great favours awaiting them in the hereafter.

However it is of utmost importance to take note of your own strength and not cause yourself to suffer losses through contrary results. It is quite possible that a person may have all the eagerness in the world and through a little effort lose more than he may gain. Therefore, while encouraging the heart towards those things and towards such a type of life and while looking upon those things as important, one should only do as much as for which you have the strength. If a sick person is going to exert himself, he will soon die.

Similarly, if our soul, which is the driving force in our bodies, is sick, we should not over exert ourselves. Imaam Ghazali says: "We should slowly seek to start eating less and less. If a person who is a big eater should stop eating immediately, he will not be able to bear it. He will become weak and it will become extremely difficult. Hence he should slowly cultivate the habit of eating less."

For example if he eats two rotis at a meal-time, he should then eat one thirtieth of a roti less every day, this means that at the end of a month he will be eating half of what he normally ate. And if that proves too difficult, he should eat one fortieth less daily." — Fazaa'il Sadaqaat, vol. 2, p. 163.

CHAPTER TEN

THE TAQWA OF THE ELDERS

THE ELDERS WERE at all times pious and Allah-fearing people. This was such a prominent characteristic about them that to enumerate and relate all the incidents concerning their extreme taqwa and piety is almost impossible. Somewhere in this 'Aap Beati', I have quoted a couplet praising their piety stating that their extreme piety is something over which the Muslim nation can rejoice. That is true to the word and there is no exageration in it. To quote the examples of their piety will require many volumes.

Already in this book so many incidents depicting their taqwa have been mentioned. I do not know how many times I have already referred to the taqwa of Maulana Muzaffar Husain Saheb Kandhalwi. If anything doubtful ever entered his stomach, his

stomach would reject it and it would be vomited out. Hence whenever he visited anyone, his hosts were always quite worried that they would perhaps be disgraced should he vomit after eating there. I have heard, during my childhood, from the ladies of the family how often such vomiting incidents used to occur.

In 'Tazkirah-e-Khaleel' page 100, it is mentioned that on one occasion Hazrat went to visit Maulana Noorul Hasan. In order to avoid any problems Maulana gave his son Maulana Ibrahim some money to go and buy food for the meal. The food was prepared and some phirni was also served. When Hazrat ate the phirni he immediately started vomiting which caused the house people great anguish and distress. An immediate enquiry was made and only then did they discover that the milk which Maulvy Ibrahim had brought had all spilled out and was lost, whereupon some milk had been brought from the cook at the sweetmeat shop. (Maulana Noorul Hasan Saheb is one of the closest relatives of Maulana Muzaffar Husain. He is the son of Maulana Abul Hasan, the son of Mufti Ilaahi Bakhsh bin Shaikhul Islam, while Maulana Muzaffar Husain is the son of Maulana Mahmood Bakhsh, the son of Shaikhul Islam). — Tarikh-e-Kabir, p. 41.

After having completed his Islamic studies, Maulana Noorul Hasan worked as a government civil servant for some time. For a time he was an assistant collector in Deoband and then a collector in Nicor in the district of Saharanpur. The story I am relating about him probably happened while he was in Nicor. It is said that he advised a certain policeman not to do anything foolish otherwise both of them would suffer disgrace. The policeman was sent to buy jalebi from the market place, but instead of paying for it with the money Maulana gave him, he claimed to be Maulana's guest and got the jalebi from the shopkeeper and pocketed the money. The result was that when complaints were raised, he was dismissed.

During Maulana Muzaffar's student days in Delhi it was a general practise to buy food from the market for one's meals. However, he only used to eat roti without any curry with it, the reason being that in Delhi at that time there was a custom of selling the vegetable crops prior to the ripening of crops (futures) which was not permissible. For this reason he never ate curries while in Delhi.

In 'Arwaah Thalaathah' page 191, Hazrat Gangohi is quoted as saying: "Among the students of Shah Ishaaq Saheb there were three very pious and Allah-fearing persons: One was Maulana Muzaffar Husain Saheb. The second was Shah Abdul Ghani and the third Nawab Qutbuddin Saheb."

He continues: "Once Nawab Qutbuddin Khan Saheb invited Shah Ishaaq Saheb, Shah Abdul Ghani Saheb and Maulana Muzaffar Husain Saheb to eat at his place. All accepted the invitation besides Maulana Muzaffar Husain who declined the invitation, whereupon Nawab Saheb was very disappointed and complained to the ustad - Shah Ishaaq."

Shah Saheb addressed Maulana Muzaffar Saheb: "Well, Maulvy Muzaffar Husain Saheb, what is the matter? Are you suffering from the indigestion of your own taqwa? Is Nawab Qutbuddin's food haraam to eat?"

Maulana answered: "No never! I do not harbour any such thoughts against him."
Shah Ishaaq asked: "Then why do you refuse to accept the invitation?"

Maulana replied: "Hazrat, he has also invited you and Maulvy Muhammad Yaqoob and many others. He will come to fetch you all in his own carriage and this will be extra expenditure, which will be to his loss. But then, he is the son of a nawab, which means that he

will lay on a nawab-type of feast full of lavishness. I have come to know that he is in debt and whatever money he spends on this feast will be more than his regular needs. Why does he not pay this money to his creditors? In this case there can be no question that his food will not be free of being makrooh."

Shah Saheb understood the issue and said: "Well Qutbuddin, now I too will not accept your invitation and will not attend.""

Commenting on this, Hazrat Thanwy says: "About the reply 'his food will not be free from being makrooh' I say that here the the debtor (Qutbuddin) is guilty of delaying unnecessarily in paying his debt. What depth of piety!!" What a fine ustad. He could either admonish his student or follow him and he chose to follow his view.

It is also known about Maulana also that when he hired anything for transport, he showed the owner everything he had with him. If afterwards anyone came along even with a letter to be delivered, he would say: "I have already shown everything to the owner. This was not included. Ask him for permission first and then I will accept it." — Jadeed Malfoozaat, p. 38.

The story of Maulana Al-Haaj Ahmad Ali, the hadith scholar of Saharanpur, whose footnotes appear on 'Sahih Bukhari', is mentioned somewhere in this book. Maulana had always lived in Calcutta (renamed Kolkata) and the people there were very well acquainted with him. Thus he was often sent to solicit funds from them for the madrasah. On his return he always gave a very meticulous account of the journey and expenses. I have always looked at his accounts with great interest and envy. It clearly showed the precautions of the elders in sharp contrast to the negligence of the followers. In one of his accounts a note is attached saying: "I went to a certain place to meet a friend and

although I received various contributions there - more than I had ever hoped and expected, the aim of going there was to meet a friend. For this reason it is necessary that as much of the cost of the journey to that place should be charged to me."

In 'Aap Beati' volume three there is also mention of Maulana Muhammad Mazhar Saheb after whom this madrasah was named. When during teaching hours anyone came for a personal visit to him, he would check the time when he started speaking to them. In his kitaab he always had a piece of paper on which the times spent in such and other non-madrasah matters were noted. At the end of the month, he added all those minutes up. If they added up to less than half a day, he had the salary for half a day deducted from his monthly salary and if it was more than half a day, he had one day's salary deducted or would ask for leave of one day. However if anyone came to ask a fatwa, he would not note the time.

Various similar stories were mentioned in 'Aap Beati' volume one. Here I only wish to refer to them concisely as a reminder for ourselves. I also mentioned how Hazrat Maulana Khaleel Ahmad returned to India in 1334 after having resided in Hejaz for a whole year. He asked that he be exempted from accepting a salary because as a result of his weak condition he would not be able to fulfil his duties properly. He said: "Maulana Yahya has in my absence been teaching my classes and has done so on my behalf and he did not accept any salary for it. We both used to teach more than one teacher normally does. But now because he has passed away and I will not be able to perform my duties to the madrasah fully, I feel unable to accept madrasah salary."

I also mentioned that while Hazrat was teaching he used to sit upon a woollen carpet. When after the lessons some relative or any notable personality came to talk to him there, he used to say: "The

madrasah has given me this woollen carpet to teach my lessons from it and not for my personal use."

Hazrat used to have two separate charpais (bedsteads), one from the madrasah and the other his own. I have never seen him relax or rest on the one belonging to the madrasah.
I have also mentioned that at the time of the annual madrasah jalsah, many pots of food were cooked. In order to taste the food niether the teachers nor the kitchen staff would take some food to taste. They would let a student taste it.

The madrasah authorities were at all times busy with the work of the madrasah but would never eat of its food nor drink of its tea nor eat of its paan.

In the office of the Mohtamim (principal) Saheb there used to be two ink stands with pens - one was his own and the other belonged to the madarsah. If ever he had to write a personal letter, he would never use the madrasah's pen or paper. During those days my father's food was brought from the market as my mother never stayed there permanently, while at the same time the madrasah had no kitchen arrangements. Moreover there was no cook or restaurant near the madrasah. Thus his food used to come from the shop of Muhammad Ismail near the Jami' Musjid. It came to the madrasah in the afternoon and was frozen by the evening. My father, in order to heat it somewhat, used to place the pot in front of the fireplace heating the water of the madrasah and when it was half warm he ate it. At the end of the month he gave two or three rupees to the madrasah for this privilege of making indirect use of the madrasah facility for his personal use.

In 'Tazkirah-e-Rasheed' it is noted about Hazrat Gangohi that in his business dealings, his piety was such that in the case of those mas-alas where there were two opinions, he would decline using

the more preferred answer in order to act upon the one which had more precaution in it. In spite of necessity to the contrary, he would not discard precautionary declarations. A minor example of this is that irrespective of how sick he was, he never performed his salaah in a sitting position. Even in his final illness, for as long as he could stand up with the help of two persons he performed salaah standing. Two of them would lift him from his bed and hold him upright in salaah, while a third would support him from the back. Even the ruku and sujood were performed with their support. Evenhough his attendants asked him to perform salaah sitting down. Neither did he answer them, nor did he accept their suggestion.

One day Maulvy Yahya said: "Hazrat, if now it is not permissible for you to perform salaah sitting down, then when will it be permissible?"

He replied: "The one who becomes able through the support of others is able. And when my friends are such that they are prepared to lift me up for salaah, then why should I sit down."

In the end when his body had weakened to such an extent that even with the support of others he could not stand up, then only did he perform some salaahs sitting down. It was as if he was telling them: "This is implementation of the shari'ah. This is what precaution is and this is what courage should be." — Tazkirah-e-Rasheed, vol. 2, p. 64.

Mufti Mahmood Saheb quotes a story told to him by my father about Hazrat Gangohi: "When Hazrat Gangohi's eyes deteriorated through 'nuzool-i-aab' (cataract) he was advised to have his eyes treated but refused. A certain doctor promised to treat his eyes in such a manner that he would not have to miss one salaah. He would be able to perform Fajr at the earliest time and Zuhr at the

later hour. But he would not be able to perform sajdah on the ground for a couple of days. He would have to place a pillow on a higher place and perform sajdah on it.
Hazrat replied: "Even missing one sajdah is too much. How can I be expected to miss it for a couple of days?"

An attendant of his said: "Hazrat, you have been giving hadith lessons. Now we will be deprived of that blessing. If you have your eyes treated, this blessing will continue." He replied: "What has my actions to do with that? For as long as Allah wanted, it continued and when He chooses to terminate it, it ends."
Another asked: "Hazrat, what is the harm in having the eyes treated?"
He replied: "In the hadith there is the glad tidings of paradise for him whose eye-sight is taken away. I have received that good news. Why should I now reject it?"
The result was that to the end he never had his eyes treated."

Mufti Mahmood also told another story heard from Maulvy Manfa-at Ali Wakeel: "It was once during the hottest part of the year when the hot winds blew and we were experiencing Ramadhaan.

At that time, Hazrat Maulana Khaleel Ahmad was very ill with dysentery. For quite a number of days Hazrat made iftaar with medicine as he could not take any solid foods. At Jumu'ah time Maulvy Abdullah Jan Wakeel came to the madrasah and saw Hazrat looking weak and exhausted. Seeing this he started crying from behind a pillar in the musjid. Maulana Abdul Lateef (the Nazim of the madrasah) said: "Hazrat, you are starving for several days and so cause yourself much suffering. This is not necessary. After all, the jurists have given permission for you not to fast. Look, because of your condition Maulvy Abdullah Jan Saheb is crying."

Hazrat's facial expression changed immediately and he said: "Hafiz Saheb, what is this you are saying? This is fasting and moreover it is the fasting of Ramadhaan. Allah is the turner of hearts, that even one like Maulvy Abdullah who is a pillar of dignity should also become affected.""

It was because of such incidents that I wrote: "Such is their piety that Muslims can rejoice and boast."

Hazrat Hakeemul Ummat says that the hadith lessons which Hazrat Gangohi had started were started solely on the reliance of Allah's help. Hence, when as a result of his failing eyesight these lessons were terminated and sums of money arrived from outside, he sent the contributions back to the donors. Some people advised him against returning the money but rather to ask the donors for permission to use the money for some other purposes but he did not feel inclined towards seeking such permission.

Hakeemul Ummat says also that during Hazrat's era the Jami' Musjid of Gangoh was being constructed. The people sought assistance for it from Nawab Mahmood Ali Khan who wrote to Maulana Gangohi telling him to let someone make an estimate of costs and let him know. Maulana wrote back saying that he had no such man available: "If you wish to have an estimate, then send someone to make the calculations."

Hazrat Thanwy says that this was Hazrat's light-hearted manner and this is how all leaders should be. — Ifaadaat, vol. 10, p. 136.

Hazrat Maulana Muhammad Muneer Saheb, the Mohtamim of Darul Uloom, Deoband, once took 250 rupees and went to Delhi with the aim of printing the madrasah's annual financial statement. By chance the money was stolen. Maulana never told anyone of

the theft.

He came home and sold a piece of his ground to recover the money and once again went to Delhi. He had the printing done and returned, a few days later the madrasah authorities came to know of the incident. They wrote to Maulana Gangohi and asked him what the shari'ah verdict was on the incident.

The answer came back: "Maulvy Saheb was entrusted with the money. The money was lost without any fault of his and without him having been negligent. Hence he was not responsible for repaying it."

The madrasah authorities begged Maulana Muneer to take the money back and showed him Hazrat Gangohi's fatwa. He looked at the fatwa and said: "It seems Mia Rasheed Ahmad looked up the mas-alah of fiqh especially for me. Put your hand on your heart and tell me honestly that if this kind of thing had happened to him, would he have taken the money? Take this fatwa and go away from me. I will never take it." — Arwaah Thalaathah, p. 43.

In 'Aap Beati' volume one, I quoted Hazrat Maulana Raipuri as saying: "My fear of being a 'sarparast' of a madrasah is more than I fear anything else. Should anyone be an employee of another and commit any fault therein or commit a dishonest act or cause the employer any loss, then at the time he is dismissed from his employment or at the time of death he may ask his employer to pardon him and he will be pardoned. But the funds of the madrasah are collected from poor people who all contributed in small measures. We the trustees are not the owners thereof but are merely the caretakers thereof. If any embezzlement or fraud is committed with regard to these funds, even if we should pardon the culprit, he will not be pardoned because we have no right to pardon for losses which are the possessions of others. If we should for the sake of the interest and welfare of the madrasah cover up, then there is the hope that Allah will pardon us. If on the other hand,

because of our personal relationship we should overlook someone's fault, we will be sharing in his crime and be co-conspirators, while the criminal will not be pardoned. These are matters of "huqooqul-ibaad" which others cannot pardon."

In 'Aap Beati' volume one, I also mentioned that during my youth Maulana Inayat Ali was a very selfless and ardent worker for the madrasah. At the same time he was a teacher, Mufti, collector of funds and also responsible for the legal affairs of the madrasah. Today four persons are required to do his work. Apart from those duties he also had others. Towards the end he had become so old and weak that he had to be brought to the madrasah in a carriage in the mornings, where he remained busy with madrasah affairs the whole day. If at midday, he received some food sent from home, he would eat it cold in a corner of his office. In view of all his services, I applied to the madrasah that he should then be pensioned off with a small pension. The first one to oppose my suggestion was Maulana Abdul Lateef Saheb.

In a rather insulting tone I said to him: "Sir, that time will also come to you."
He replied: "If such a time came over me, I would open a paan shop near the Darut Talabah."

Hazrat Hakeemul Ummat gave a fatwa on my suggestion that: "In the present set-up, the giving of a pension from madrasah funds is not permissible. For such a contribution a special fund will have to be established from which pensions may be given. Whatever you have written about Mohtamim Saheb is true and I am fully aware of the facts. I suggest that you make a collection among well-wishing friends and I myself will contribute five rupees monthly." Many similar incidents took place during Hakeemul Ummat's lifetime.

It is written in 'Ashrafus Sawanih', volume three, page 109: "If ever

Hazrat performed wudhu and even a little warm water was left over, he went and poured it back into the water-holder so that not even so much of musjid property should be wasted."

At another place it is written: "If ever a money-order was sent to him (Hazrat Thanwy) and on the form there were no instructions as to how the sum should be utilized or if the instructions were unclear, he used to send the money back to the sender, informing him of the reason. And even if the sender stated that a separate letter would arrive instructing how the money should be utilized, he sent it back. This was so because he felt that if he had to wait for the letter to come, he would have to be responsible for an amaanat and furthermore if at the time the letter arrived and the money had to be sent back, it would mean extra expenditure. Initially Hazrat used to keep the money and wait for the letter, but when later various problems arose, he stopped doing so." — Ashrafus Sawanih, vol. 2, p. 238.

I also feel very inclined towards following Hazrat Thanwy's example. Sometimes people send money-orders and write absolutely no instructions as to what should be done with the money and sometimes they write that a letter would be following with instructions, which then never arrives. This causes me great difficulty in looking after an amaanat and I have to write many reply-paid letters to inquire without receiving any replies. There are times when after a year, I come to know that the money was for the madrasah. Many tableeghi brothers also come here with the result that one has to investigate properly if it was not perhaps for them. Sometimes the money is meant for them, but they are travelling about so much that we have difficulty in tracing their whereabouts so as to post it to them. Many people become angry if one sends their money orders back, but they do not realize that because of their negligence in not setting things out clearly, we experience much trouble.

Of Maulana Thanwy's stories there is one that I came across, which I wish to mention here. It is written in 'Ifaadaat Yowmia':
"My father married four times. At that time it was the general custom to pardon (exempt) the husband from paying mahr, and as a result thereof not much attention was paid to this. Then suddenly the matter was brought into proper perspective and then I did not rely on the general custom prevalent at the time. Consequently from the inheritance which I received, I decided to give the amount which was due to me to their rightful heirs (of the ladies who did not receive mahr). The reason for this was that we received certain land as inheritance from my father.

Actually the mahr, which had not given out was a debt upon my father which should have been paid out prior to distribution to his heirs. I had to pay a sum of Rs 14 to have the original testament cancelled. For a whole year, I searched for the rightful heirs. Some were in Makkah Mukarramah, some in Madinah Munawwarah, some in Bombay, Calcutta and Lahore. I managed to trace them all and send their shares to them. I think there was about eight hundred rupees, which was my share to pay-out. All the shares were sent to their rightful owners except to people in two places - Bombay and Makkah Mukarramah. (Later Hazrat also reached them). Some of them received only one or two paisas.

In Kandhlah there are some very wealthy people who also had to get a few paisas. However, at my request all of them agreed to accept the money, which pleased me very much. They did not exempt me from paying because there was no point in pardoning and exempting me from paying them. How nice of them and what fine understanding and nobility!"

In 'Ifaadaat', page 346, I wrote: "The amounts that had to be given to the heirs living in Kandhlah was given to me to hand over to

them. I went to Kandhlah for three days specifically for this task and obtained receipts from the heirs. I sent the originals back to Hazrat Thanwy. In the letter wherein he instructed me to do this job, Hazrat wrote: "I now wish to burden you with a very important task. It will surely give you trouble.""

This letter must still be somewhere among my papers. As far as I can remember, I was to receive two paisas. I have always been very ill-mannered to my elders. May Allah pardon me.

On one occasion I said to Hazrat Shaikhul Islam: "Hazrat, you receive a salary from the madrasah for teaching, and you travel around so widely and extensively that some people are wondering (whether all that you receive is permissible for you considering your absences)."

Thereupon Hazrat Madani showed me the agreement drawn up between himself and the madrasah after Hazrat Anwar Shah Kashmiri left Deoband and he was appointed. He told me: "Read it."

I read it and found that his travels were much less than what the members of the shura had actually permitted him to undertake. Moreover that was a time when the survival of the Darul Uloom depended on his presence there. On his arrival in Deoband, the Congress newspapers, which had heavily criticised the Darul Uloom, Deoband, became silenced and stopped opposing it. However there was a great lessening of funds coming to the madrasah. But Hazrat Shaikhul Islam made grand efforts in the way of obtaining public funds. I am quite aware thereof. From every one of his tours he brought large sums of money for the madrasah. Even the Ghalla Scheme Annual Jalsah was initiated by him.

Once in my ill-mannered and insulting manner I told my uncle, Maulana Ilyaas: "The monies people send to you to be utilized for tableegh, should not be allowed to be spent according to your whims and fancies. There should be some fixed rules."

My uncle replied: "I do not accept one single paisa for the sake of tableegh. I always urge the donors to distribute on their own accord and with their own hands, whether to their families, or to any muballigh.
But when some person insists and says: "I leave the money to be used according to your sole discretion, to be used on whatever you wish", then such monies I accept and for that there need not be any rules."

I replied: "In that case my doubt has been removed."

This is so because I was always involved in his consultations and did not meet some of the old workers, but met the new brothers of Tableegh. Therefore I raised the above objection at the time.

CHAPTER ELEVEN

RELATIONS OF THE ELDERS WITH THE RICH

THE RELATIONSHIP which my elders had with the rich and wealthy was such that it was worth emulating. There is a big difference between contact with them and flattering and seeking favours from them. Hazrat Thanwy said: "I do not stop you from contact with them (ta-alluq) but I stop you from flattering them, seeking favours

from them (tamalluq). It is of utmost importance for the Ulama to avoid 'tamalluq' and the reason is, that deen and the people of deen should not become despised and humiliated." — Ifaadaat, p. 416.

In one of my books I have mentioned the grave warnings against becoming subservient, humble and bowing in front of the rich.
Ibn Masood, Radhiallahu anhu reports that Rasulullah, Sallallahu Alayhi Wasallam, said: "Whosoever bows in front of a rich man or humbles himself in his presence simply because of his greatness or out of greed for his favours, two thirds of his deeni dignity has gone from him as well as half of his religion."

Rasulullah, Sallallahu Alayhi Wasallam, also said: "Whosoever goes to a rich man and shows humbleness in his presence, two parts of his deen departs from him."

According to another hadith: "When anyone bows humbly before a rich man with the aim of attaining gifts from him, has displeased Allah."

And: "Whosoever humbles himself before a rich man with the intention of receiving of his extra wealth, Allah will destroy his good deeds."

Regarding these last two hadith some Ulama have categorised them as being weak and Allaamah Ibn Jowzi has mentioned them as being fabricated. They have however been corroborated by the contents of the first two and as such the theme is the same even though there may be doubts about the correct or exact wordings.

Imaam Sakhaawi in his book 'Maqaasid Hasanah' has mentioned

these ahadith with their references.

Hakeemul Ummat writes: "For anyone to explain his need to the rich, is a thing contrary to the dignity of knowledge. That is quite clear and evident. On the other hand, to keep yourself so aloof from them that in spite of their insistent invitations, their appreciation of the worth of the Ulama and their appreciation of truth you still refuse to accede to a respectful request from them, is also a very bad thing - not praiseworthy at all. Many of our Ulama today are involved in this. It is the saying of our scholars:

نِعمَ الأَمِير عَلٰى بَابِ الفَقِير وَبِئس الفَقِير عَلٰى بَاب الأَمِير

"How good is that wealthy man at the door of the poor and how bad is that poor man at the door of the rich!"

In this regard Hazrat Haji Saheb used to say: "When a rich man comes to your door, honour him, because at that time he is not only a rich man but a 'good rich man'. Honour him for that goodness. But it is also necessary that you refrain from begging from him." — Majaalisul Hikmah, p. 55.

Whatever Hazrat Thanwy has written about begging from the wealthy and asking them to grant us our needs, is quite important. This refers to one's personal needs. Asking him to attend to or assist in some deeni activity or to make a contribution in the interest of the deen, is not included in this. Hakeemul Ummat himself has written later that to meet the wealthy ones is "qabeeh li-ghay-rihee" - disapproved of because of evils that could result from such contact, e.g. to flatter and praise them or to remain silent in the face of evils emanating from them, etc. Moreover such contact could mean that one is depending on others except Allah for the fulfilment of one's needs, which is prohibited. If these evils are not present, neither from the side of the wealthy one (who is a Allah-fearing person) nor from the side of the visitor who is a strong

and independant personality, (strong enough to avoid these evils), then there is no harm in mixing with them. And if there is a good deeni reason for mixing with them, (like bringing them to repentance or for the rectification of their lives or for some special reason on the basis of deen) then it is a praiseworthy act to visit the rich. From this a lot of doubt is removed concerning many ahlullah about whom it is known that they befriended the rich nobles." — Majaalisul Hikmah, p. 55.

It is written about Maulana Shah Ishaaq Saheb in 'Arwaah Thalaathah', page 119: "A certain Resident-Governor used to come to visit Shah Abdul Azeez from time to time. On such occasions Shah Saheb spread a special mat for him which was then presented to him. Sometimes Shah Saheb even sent some seasonal fruits to his place.

When Shah Saheb passed away Hazrat Shah Ishaaq was chosen to take his place. Shah Ishaaq Saheb was once busy teaching in the madrasah when the Resident-Governor came to the madrasah. Neither did Shah Saheb see him nor did he make any fuss of him in the majlis. Although Shah Saheb had handsome eyes which the attendants liked to see, he always kept his eyes cast downwards. After the majlis was over some people tried to accuse him of arrogance, pride and showing disregard for the Resident-Governor, for not even offering him a present. When the Resident-Governor was about to leave Shah Saheb said to him: "I know that the late Shah Saheb used to present gifts to you but I have nothing to give you."

Moreover the Resident-Governor answered those critics as follows: "Be quiet. I wanted to test this Shah Saheb to find out how un-involved he is with worldly things.""

Hazrat Thanwy in commenting on this said: "The different attitudes

of the two Shah Sahebs are based upon their intentions and because the second Shah Saheb's action was based upon his sincerity, it made a good impression upon the Resident-Governor."

There were also times when the District Collector in the cause of his duties used to visit Mazahirul Uloom. I have never seen our Hazrat Maulana Khaleel Ahmad Saheb going towards the gate to meet him or even rising from his place for the Collector. It was generally the task of Hazrat Mohtamim Saheb and one or more other asaatizah to deal with him at the office.

It is also well-known about Hazrat Shaikhul Hind that about six months prior to his departure for Hejaz, Sir James Mitlen, the Lieutenant Governor of U.P. (Uttar Pradesh) came to the Darul Uloom. At the gathering for him Hazrat Shaikhul Hind did not appear and preferred to remain in his house. — Hayaat Shaikhul Hind, p. 152.

In 'Imdadul Mushtaaq' page 217, Hazrat Thanwy says: "Hazrat Haji Saheb used to treat the rich and noble ones very generously and always explained the reason for this to be that it was a case of "how good the rich and prominent one was at the door of the poor". He used to say that when the rich appeared at the door of the poor and an additional quality was created in him, viz. goodness then this new quality was to be respected and for this reason there should be no permission for any ill-mannered unkindness."

Hazrat Thanwy also says that in sticking to his routine Maulana Gangohi was unique. If he was sitting among people and the time for Ishraaq Salaah came along, he would immediately get up, perform wudhu and perform salaah, without even saying a word or seeking permission or asking to be excused. If the time for lunch or supper came along, he would pick up his stick and walk off even if a nawab was sitting there. In his place he was himself like a king in

his palace. Then also he was a man who spoke very little and if he had anything to say he would say it quickly and immediately got busy with zikr once more. If anyone asked anything he would reply concisely and if none spoke he would remain silent for hours on end. — Husnul Azeez, vol. 1, p. 495.

All this is the result of independence of spirit and whenever this quality is found, people treat you with dignity and fear.

Hazrat Thanwy explains his own nikah. "My nikah took place in Gangoh in 1298. At the request of my late father, the Raees of the Chawni of Meerut Shaikh Ghulam Muhi-yuddin in whose area my father was a mukhtar (one invested with authority), also attended the wedding. He also came to Gangoh. The nikah was performed by Hazrat Gangohi and after the nikah when Hazrat left the nikah majlis, he also went with him.

He told me afterwards: "I have met many saintly people and have met numerous rulers and governors and have talked to them, but I have never met a person who casts so much fear and awe in anyone as Hazrat Gangohi. It was such, that I wished to say something to him but could not find the courage to open my mouth in his presence. With great difficulty I somehow managed to scrape together sufficient courage to present a gift to him."

This Shaikh Saheb was a man well-known for his knowledge of people and his courage. This testimony comes from one who has true perception." — Yad Yaraan, p.g 5.

In the 'Makateeb Rasheediyyah', page 52, we come across a letter written in reply to a request by one of Hazrat's mureeds seeking permission to come to Gangoh and to bring a friend with him. Hazrat replied:

"Dearest Hakeem Abdul Azeez Khan Saheb.
Assalamu Alaykum.

I am not inclined to withhold making du'aa for anyone but my heart feels very resentful about meeting prominent ruling class people. Hence try to put him at ease over there and do not bring him here. I am praying for you."

In 'Tazkirah-e-Rasheed', page 170, volume two, we read: "It was Hazrat's second nature to care for the mazhab of Islam and to make a clear distinction between Muslim and non-Muslim. Once at the time of Asr, Hazrat Imaam Rabbaani was sitting on his charpai (bedstead). Opposite him was another charpai where at the foot-end an attendant Munshi Tafaddal Husain was sitting. While Hazrat was reciting tasbeeh, he suddenly ordered Munshi Saheb to come and sit at the headside. In respectful terms Munshi Saheb replied: "Hazrat I am sitting quite comfortably here."

Then in more stronger and urgent terms Hazrat said: "Sit at the head-side!"

This time without question Munshi Saheb did as he was told. A short while later a Hindu money-lender came along with a servant carrying a tray with some sweetmeats on his head (and I think some money as well). The Hindu greeted Hazrat and stood, waiting to be asked to sit down, but the request did not come.
Hazrat asked: "Lala-ji, is your daughter alright now?"
He answered: "Through your blessings she is well now, thank you. In my pleasure at her regained health, I have brought some sweetmeats for your attendants."

Hazrat said: "There is no need for that."

I am not sure whether Hazrat accepted the sweetmeats and

distributed it among the students or whether he sent it back. Munshi Saheb says: "Then I realized why Hazrat had made me sit down at the head-side of the charpai (bedstead)." "

There is another interesting story in 'Tazkirah'.
Rasulullah, Sallallahu Alayhi Wasallam, is reported to have said: "When the leader of a people comes to you, honour him."

Hence whenever a prominent person from among Hazrat's opponents used to arrive at his place, he never avoided showing respect to him and in spite of the differences of opinion, he never allowed those differences to be noticed in his relationship with them.

One day Maulana Abdus Samee came to Gangoh for a function and also came to meet Hazrat Gangohi, who met him with honour and respect. Hazrat told him: "It is my wish that you have a meal at my place some time today."

That was the time when Maulvy Abdus Samee had already written the book 'Anwaar Saati-'ah' (against the Ulama-e-Deoband) and from our side it had already been replied in the form of 'Baraaheen-e-Qaati-'ah'. Hazrat had also replied to this book.

By inviting him Hazrat had fulfilled his duty of honouring his guest and respecting a prominent one from among a people. Maulana Abdul Samee accepted the invitation and ate with Hazrat.

Later in a letter to Maulana Nanotwi, Hazrat mentioned the invitation and wrote: "I had the idea that he may possibly mention some bid'aat and I will then answer him adequately. However, the guest did not even refer to anything like that, and so the host also did not feel the necessity of starting a debate. Now we will see if he is going to answer 'Baraaheen-e-Qaatl-a' and if he does, we will

give him a good reply." — Tazkirah-e-Rasheed, vol. 2, p. 183.
Mufti Mahmood Saheb relates that once a Collector (chief district officer) came to Gangoh and expressed the desire to visit Shamli where Hazrat Gangohi had made jihad against the English. He also wanted to meet Hazrat. He came out of his residence where he was staying and as he approached Hazrat's house Hazrat went into his house and locked the door. The Collector remained seated for a while and then left.

Some time later the Collector again came to Gangoh. Some attendants said to Hazrat: "The Government has a bad opinion of Darul Uloom, Deoband. Meet the Collector as this could take some pressure off the Darul Uloom and be in its interest and may even save it from the dangers of Government attacks."

Hazrat finally agreed. Hazrat was placed in a chair which was carried by some Ulama to the Collector's residence. When they arrived there the Collector himself came out and shook hands, but Hazrat kept his eyes cast down and never looked up.
The Collector said: "Give us some advice."
Hazrat replied: "Be just and show mercy to the people."

Then he got back into the chair and was carried back. The Collector then asked someone: "Who is that person. When I saw him, my heart started trembling in awe."
They told him: "This is that Rasheed Ahmad whom you were so keen to meet."

Hazrat Nanotwi used to praise the piety of a certain rich man of high stature, but had never met him. Then when Hazrat was in Aligarh, this person came to meet him. When he heard the person was coming Hazrat left Aligarh without seeing him. Hazrat Nanotwi never ever went to the door of any rich or prominent highly ranked person. Someone asked Hazrat Thanwy: "But that high-ranking

person came along with the aim of seeking religious, deeni guidance; and yet Hazrat Maulana Nanotwi avoided him. Why was this so?"

Maulana Thanwy replied: "Every saintly elder acts in a different manner and their lines of action vary. Maulana Nanotwi's temperament was such that he felt distressed at the presence of high people. Pride and arrogance is a bad thing and it is not right to consider a higher person as despised. But there is in any case no need for free mixing with them." — Husnul Azeez, p. 540.

Hazrat Thanwy says: "Our elders were men of moderate temperaments. Neither was there pride in them, nor artificial humility. And together with their simplicity of lifestyle, they were quite independant in nature. Once Maulana Mohammad Qasim had to visit the state of Rampur. The Nawab of Rampur somehow came to know that he was coming and requested Maulana to come and meet him. But Maulana declined, saying: "We are simple village-folk and I am not acquainted with your royal ways and I am unaware of what problems I could cause by way of my ways which may be contrary to royal etiquette. So it is better that I do not come."

The nawab answered: "Please do come. We do not seek royal etiquette from you. We wish to honour you and long for the chance to show our respects to you."

Initially Maulana was reluctant to accept the invitalton, but when he noticed the respectful insistence he answered: "It is quite strange that you have the longing, and I must be the one to come."

The end of the story was that Maulana did not go to him. — Ifaadaat, vol. 1, p. 50.

Once Maulana was having his hair cut while sitting outside the

Chatta Masjid when Shaikh Abdul Kareem of Lal-Kurti, Meerut came to meet him in Deoband. From far off Maulana saw him coming and as he came near, Maulana turned towards a different direction (as if to indicate reluctance to meet him). The Shaikh came and stood with folded arms and a head-cloth filled with money in his hand. After he had been standing like that for quite a while, Maulana turned to him and said: "Shaikh Saheb, how are you?"

Shaikh Saheb greeted him and bent down to kiss Hazrat's feet and he placed the money before Hazrat's feet. Hazrat put the bound rumal (head cloth) away from himself. Then Shaikh Saheb respectfully begged Hazrat to accept the gift. After Hazrat had repeatedly refused to accept, he poured the money into Hazrat's shoes. When Hazrat got up, he allowed the money to fall on the ground and with a great sense of independence he put on his shoes and laughingly told Hafiz Anwarul Haq: "Hafiz-ji we also work to earn dunya and the worldly ones also earn dunya. The only difference is this that we kick the world away from us and it falls at our feet. The worldly ones on the other hand fall at the dunya's feet and the dunya kicks them around."

Then Hazrat took the money and then and there distributed it. — Arwaah Thalaathah, p. 264.

When Maulana Muhammad Yaqoob visited Moradabad, Nawab Mahmood Ali Khan was very keen that he should also come to Chatary.

Maulana answered: "I have heard that every Maulvy who visits Nawab Saheb receives one hundred rupees from him. Because he himself is inviting me, perhaps I shall receive two hundred rupees. One or two hundred will last me for many days. I shall not go there and allow my 'Maulvi-yat' also to become stamped." — Arwaah

Thalaathah, p. 317.
When Maulana Khaleel Ahmad Saharanpuri was en-route to haj and stopped in Bombay a certain wealthy man sent him one hundred rupees through a servant, saying: "I do not have the time to be present myself. Please accept this gift."

Hazrat sent the money back, saying: "I am not in need of it." Thereupon the person himself came along and begged Hazrat to accept the gift. Only then did Hazrat accept it.

Whenever a poor man presented a gift to Hazrat, he used to accept it with an obvious pleasure and appreciation as if he was greatly in need of it. A certain poor man presented a topi which was only worth about eight annas, to him and he accepted it with such pleasure. He took off his own topi, had it put in its box and put on the one presented. — Tazkirah-e-Khaleel, p. 363.

Once Hazrat also went to a wedding function in Meerut. The bridegroom's parents requested Hazrat, for the sake of blessings, to dress the groom. Hazrat went to where the groom, who after having performed ghusl was waiting to get dressed. I (Maulana Aa-shiq Ilaahi) was also with. Hazrat gave the boy the kurtah and pants to put on. When he picked up the sherwani he found that it was made of silk. Looking at it he said: "This looks like silk."
I replied: "Yes Hazrat, it looks like silk."

Hazrat put it down and said: "It is haraam for you to wear this." When he looked at the topi, it was also of silk. In sharp tones he said: "This is also haraam."

The family of the groom were not very cautious people. Afterwards they themselves made the groom put those haraam clothes on. Hazrat's face turned red in anger but he remained silent, and said to me: "Come, let us go."

We left. Because of his disappointment he did not go to where it was arranged for him to stay but instead went to the house of Haji Wajeehuddin where he said: "This is indeed a calamity. These people have invited us in order to make us participate in their sinful acts. Where the bridegroom is dressed in haraam clothing all those who participate in the function are sinners, whether they tolerate it or are happy with it."

Hearing this there was an uproar among the guests. It was now a case of family relations on the one hand while on the other a lot of the people there were connected spiritually with Hazrat. They could not discard family relations, nor could they disregard Hazrat. There was a strong feeling that the bridegroom should change his clothes, but then there were those who had no contact with Hazrat, nor any sincerity about following the shari'at and sunnat. They considered it an omen of ill-fortune for the groom to change his dress; saying that the clothing which had come for him to wear at his wedding, and no other should be worn.

Finally, Haji Wajeehuddin saved the day. He took out a very expensive sherwani and sent it along. It was such a precious sherwani, better than anyone in India would ever have worn. Soon the groom appeared before Hazrat, wearing this precious sherwani and instead of a topi he had a turban bound around his head, asking Hazrat to come. This time Hazrat went and joined in the nikah (marriage) ceremony.

Another similar incident took place in Delhi where Hazrat also refused to attend the wedding because the bridegroom's clothing was haraam. He went off to sit in the chemist of Hakeem Jameeluddin where he said with deep feeling: "This is why we are not suited to attend the functions of the rich people. Those people are so strong in following their customs that they do not

other hand are so grounded in shari'at that we cannot close our eyes to any breach of the shari'at. They may criticize me. Alhmadulillah we are not hungry for invitations. Neither do we have any desire to attend anyone's functions. We like to please people but that does not mean we have to get involved in sin. Whosoever wishes, may leave me, but then he should not think that by having cast aside the order of Allah and His Rasul, he will gain Allah's pleasure." — Tazkirah-e-Khaleel, p. 323.

It is indeed this very thing which has prevented a weak one like me to attend the functions of prominent notables. I do not possess Hazrat's straight-forwardness and courage. Neither am I such that my displeasure would have that kind of effect on people. For this reason I rather stay away and pray for people.

Maulana Meeruty also writes correctly, as I had also experienced many times, that if at the time of bay'at anyone presented him with anything, he refused to accept, because outwardly it would appear as if this was some sort of remuneration for repentance and it is quite similar to the custom which is prevalent among the worldly inclined peers of today. If, however, later, after love and affectionate relations had been affected, a person presented him with a gift, no matter how insignificant, then in accordance with the sunnah manner, he accepted it.

I have mentioned somewhere in 'Aap Beati' that while Hazrat Saharanpuri resided in Hejaz he had the habit of never accepting any gifts no matter how big or how small. In the first place he used to insist that the Hejazi people had more right to gifts and deserved it more and that Allah had given him sufficient and more than he needed.

If however the donor insisted then he would take a sum of about ten rupees and give it to the people of the Haramain, to some

student, teacher or his children. In this way any sums of money that were sent to him were distributed among the elders and Shaikhs and never kept for himself. If it was less than ten rupees, he would give it to me immediately to purchase something from the local shopkeeper. Generally I used to buy grapes or something like that which could be placed before a group of people and from which Hazrat himself could eat, and which the attendants could enjoy.

Hazrat Thanwy wrote about Hazrat Shaikhul Hind: "Among all the other fine qualities of Maulana Mahmood Hasan Deobandi was the fact that he had no interest in the rich and high society classes. For as long as a notable one would be sitting by him Hazrat would feel strained and uncomfortable. Generally the Ulama show some kind of politeness. Ameer Shah Khan Saheb says that he tried to get Nawab Yusuf Khan to become attracted to some saintly Ulama, but he had a special liking for Maulana Mahmood Hasan Deobandi. One day he said to him: "I try to get your attention focussed on some other Ulama but you still show preference for Maulana Deobandi. What is the reason for this?"

Nawab Saheb answered: "When I go to any of the others, they become pleased at my coming. They try to entertain me well and act very politely. But when I go to Maulana Deobandi, Maulana shows such obvious resentment at my coming as if I am stinking. From this I understand that there is deen and purely deen with no worldly intentions. For this reason I feel more attracted spiritually to Maulana Deobandi."

What a wonderful thing to say. This was a nawab, not a dervish and yet he understood what many a claimant to tasawwuf would not be able to understand!" — Ifaadaat, vol. 7, p. 50.

It is mentioned in 'Arwaah Thalaathah' on the authority of Ameer Shah Khan that when Mahmood Ali Khan passed away, he

intended going to Deoband so that he could go for taziat at Chatary. He intended also to prevail upon Maulana Mahmood Hasan Saheb to go along. He continues: "Maulana Mahmood Hasan Saheb sent me a secret reply-paid letter in which he said: "Write to me your sincere advice on whether I should go or not. Send the letter to so-and-so in Delhi. Write the reply in ambiguous terms." I wrote back: "Do not come."

Thereupon Maulvy Saheb drank some tablets (inducing diarrhoea) and had a good excuse for those who insisted he should go."

At another place he states: "The Mohtamim of a certain madrasah told Hazrat Shaikhul Hind: "Hazrat there is need for collecting funds for the madrasah. But to beg for funds is quite humiliating. What can we do?"

He replied: "Beg from the poor. There is nothing humiliating in that."

(What he meant is that whatever they will give will be given out of sincerity and in humbleness and there will be barakat in such funds, whereas the rich ones always have problems. They earn five hundred but live in such lavish style that they spend six hundred. Hence they should be pitied. And when they do give, they will first make the poor solicitor appear despicable and humiliated, thinking themselves high and mighty. That is actual humiliation.)

Hazrat Thanwy says: "Sincerity is a great thing. Generally this is readily found among the poor. As for the rich ones, generally they have 'fuloos' (money) and no 'khuloos' (sincerity) except those whom Allah wishes. A certain poor man once gave me one anna and said: "I very much want to contribute something. Give me three paisas back." I did as he requested. Now what 'riyaa' can there be in such a contribution? I have always dealt in this way with

the poor simply because of their sincerity. As for the rich ones, with them I deal differently.

Once the Nawab of Dhaka, Saleemullah Khan invited me and I accepted on a few conditions. One of which was that he should not give me anything. Finally I reached Dhaka. Then he asked me to get his two sons to start their studies with Bismillah. He also said that their family tradition was that at the time of Bismillah a gift is presented and if this is not given, it will mean dishonour to them. It was their plan to give me a present of some cash. I said: "Your family tradition is something I do not care for. But to save your honour, I will accept the gift in public but will return it to you in private, and for as long as I live I will not mention it to anyone. Then in my heart I will feel pleased that I did not stray from my principles."

He remained silent. However he wrote me a note saying that he had made a mistake.

Thereafter he had such faith in me that he started telling people: "Whosoever had not seen the Sahabah, should go to Thanabhavan." All this because of a simple plant" — Ifaadaat, vol. 2, p. 274.

I remember another incident. Once Nawab Jamshed Ali Khan Saheb invited me to Baghpit. At that time I had not yet met him and agreed to go on condition that I do not be called upon to accept anything. While I was there, his mother (who was a mureed of Hazrat Haji Saheb), called me and wanted me to accept a hundred rupees. I explained to her that it was against my laid-down condition. It is of the utmost importance to have such a rule in one's relationship with the rich and noble ones so long as one does not have an informal and close relationship with them. Thereafter I developed such a relationship with them and my dealings with them took a different line of action. — Ibid, P. 275.

Hazrat also said: "I do not seek to have contact with the rich ones, but if they desire such relations, I do not avoid them. When in the beginning one starts contact with them they think you are contacting them for a special purpose of self-gain. But when one seeks close relations with the poor, they become sincere in friendship." — Husnul Azeez, p. 218.

Hakeemul Ummat has mentioned a lot of incidents in 'Ifaadaat' etc., and we cannot mention them all here. I only wanted to relate a few of them by way of example. But there is one mentioned in 'Khawan Khaleel' which I would like to narrate.

It was one of the noble qualities of Hazrat Saharanpuri that he had no qualms about accepting advice from younger persons and consulting with them.

Once while I was travelling with him to Bahawalpur, he said to me: "It is mentioned in hadith that of the conditions laid down for the permissibility of accepting presents is this that there should not be any 'ishraaf-i-nafs'. On a journey it is often the tradition for the host to present the guest with a gift. Because of this, it often happens that thoughts of possibly receiving a present, enters the mind. Tell me if these thoughts come, are they also included among the expectation which form 'ishraaf-i-nafs' in the presence of which the acceptance of gifts, is contrary to the sunnat?"

What ability was there in me for answering a question posed by such an eminent scholar? But because the question indicated that he expected me to answer, I was bold in replying: "Hazrat I think it depends upon the circumstances; if after the expectations, the gift is not given and the person feels disappointed, then those thoughts are ishraaf-i-nafs and if there is no displeasure, it is not." Hazrat approved my reply.

I have also mentioned another story about Bahawalpur. In this 'Aap Beati' there has been mention of Al-Haaj Sir Raheem Bakhsh who was a mureed of Hazrat Gangohi and who also had close contact with all our elders. He was the Prime Minister of the State of Bahawalpur. Because at the time of the demise of the nawab, (whose son was still young), he was the virtual ruler of the state. As a result of the close contact of our elders, they used to visit the state quite often. Once on his invitation, Hazrat Saharanpuri, Hazrat Shaikhul Hind and Hazrat Thanwy visited Bahawalpur - all three together. At the time of their departure he presented each of them with a gift of a sum of money. While the other two accepted, Hazrat Thanwy declined to accept, saying: "Because there is ishraaf-i-nafs in me I respectfully decline to accept. The other two Shaikhs are not affected by this. Hence they accepted."

Sir Raheem Bakhsh, without insisting, took the money back and placed it in his pocket. He did not mention another word about it. All three of them left and departed by train. He placed the money in an envelope, gave it to one of his employees together with a note to be given to Hazrat Thanwy after the train had passed seven or eight stations. In the note was written: "It was because of the possibility of ishraaf-i-nafs that you had declined to accept my humble gift. I did not have the courage to prevail upon you to accept. But now that you are on your way back and there is no question of ishraaf-i-nafs, I hope you will kindly accept this gift from me, and if still you should decline, I shall not be displeased at all."

The employee handed the envelope to Hazrat and had already been instructed that if Hazrat should have any reply he should bring the message back. Hazrat read the note and was quite pleased, saying: "Love by itself teaches the ways of expressing love."

Whenever I relate this story I recite this line of poetry:

محبت تجھ کو آداب محبت خود سکھا دے گی

"Love itself will teach you the ways of expressing love."

Anyway, Hazrat Thanwy accepted the gift and wrote back: "May Allah increase your understanding and intelligence. Now I have no excuse for not accepting." — Khawan Khaleel, p. 56.

Incidents concerning Hazrat Thanwy have been published many times and I thus only mention these few. Much more can be read in his writings. Hazrat Thanwy writes: "In accepting gifts one sometimes experiences a feeling of depression. I am not referring to that. But sometimes one regrets having accepted because of some incident.

Here with us is a certain person who because of his attentions to Hazrat Haji Saheb, also had close bonds with me. Whenever he received some fruit or when some nice food was cooked at his house, he would send me some. We also sent him some gifts from time to time. It so happened that he once came to ask me to explain a division of inheritance in which he was involved. I explained the masalah wherein his opponents were more favoured. This displeased him. He said to me: "For such a long time I have been kind to you. Now when I needed you, you had no special consideration for me!"

Look at the sorrow! Therefore in the acceptance of some gifts, one should also fear the possibility of such a state developing. For anyone to expect special consideration after the handing out of presents, is very unpleasant. I do not even approve of anyone giving a present and asking me to pray for him. Gifts should be given sincerely from the heart with the aim of pleasing someone else's heart. There should be no other motive. Hence Maulana Muhammad Qasim said: "When this thought comes to me that this

person is giving me a gift because he looks upon me as a poor man, I do not want to accept. I am indeed poor, but what right has he to consider me a destitute one to be given charity?"

Maulana disapproved of giving to remove someone's necessity. He also disliked accepting presents when on a journey. Sometimes he would look at the donor's face and realize that the gift was not from the heart.

Maulana Fazlur Rahman Ganj Moradabadi was very much a majzoob. If anyone handed him a gift at the time of departure, he did not accept, but if it was granted on his arrival, he accepted. Hazrat Gangohi never accepted expensive gifts. He did however accept gifts of little value but at the time of acceptance, he used to become quite embarrassed, feeling unworthy of what others thought of him. He used to say: "Bhai, give me one rupee at the most because if it is more then very often that it is not from the heart."

Very often being ashamed of giving a small gift the donor would say: "I feel more inclined towards Maulana Gangohi."

As for me I have faith in the other elders because of their virtues and qualities but with Maulana Gangohi I feel a necessity to love because in every of his actions there is a radiating love." — Ifaadaat, p. 190.

My ustad, Hazrat Saharanpuri was forced to show politeness to the many rich and prominent people in the interest of the madrasah. I have often seen this happen but my father never had to mix and show consideration for the madrasah's contributors. Hence he shied away from meeting the rich ones. If he had to sit among the poor ones the whole day, he never felt any depression, but when any prominent rich people came to the madrasah, he used to

instruct me to lock his door from the outside and to open it when they were gone.
I used to watch and see people coming to his door and seeing it locked from the outside, they would leave, thinking he had gone off somewhere.

My father had a very close relationship with Haji Shaikh Rasheed Ahmad Meeruty, who later became a sarparast of the madrasah and later moved to Chatgham (Chittagong). At the death of my father, I was quite worried because of debts upon me and the thought of the sale of the bookshop. He saw my father telling him in a dream: "Zakariyya is worried. Please look after him."

Thereupon he (may Allah reward him well), helped a lot, and was a great benefactor to me. After partition he went to Chatgham and because of that it became impossible for him to come to India although in his letters he longed to meet me once more. In one letter he wrote: "After arriving here I found a Darul Uloom, a Mazahirul Uloom and trusteeship as such-named madrasahs had been established in East Pakistan, but I was not able to find you. For me to come there is impossible and for you to come here is impossible. Yet I still long to meet you. I will send you an air ticket from Bombay to Jeddah and will arrive there before you so that we can be together for about two months."

That was Shaikh Saheb. For his son's nikah (marriage), to which my ustad Hazrat Maulana Khaleel Ahmad went, he also invited my father. My father wrote back:

در مجلس خود زامده ہمچوسے را   افسردہ دل افسردہ کند انجمے را

The letter was only a poem, the gist of which was: "The love and friendship I feel for you is not in need of any description, but for me to mix in the gatherings of the rich, is indeed an ordeal."

My late uncle, during the course of his running the madrasah had to deal with the rich quite often but always did so with a marked sense of independence. When anyone presented a donation for tableegh, he always said: "I do not want your money. I need your person. Join in this blessed work and spend this money upon yourself and your friends. That will be much more preferable in my eyes."

He also used to say: "Many ulama and religious ones have a wrong impression regarding istighnaa (independence). They think it is required that under no circumstances should we meet the wealthy ones, and that it is our duty to refrain from mixing with them. All that we are required to do is to avoid becoming in need of them for their wealth and avoid having contact with them for the sake of honour and fame. But to meet and mix with them to reform them and for religious purposes does not negate our independence. In fact this is very necessary. However, great care should be taken that we not become influenced towards greed for honour and wealth." — Malfoozaat Hazrat Dehlawy, p. 15.

Initially, Maulana Yusuf was my junior but towards the end he became one of my elders in the deen. The stories which had passed before my eyes regarding his independence are many indeed. Thinking of them makes me feel ashamed of my ill-fortune. I only wish to refer to two incidents in which I too was involved, but before that I would like to mention one incident from 'Sawanih Yusufi': Maulana Yusuf also inherited ilm, taqwa and precaution (ihti-yaat) from his illustrious fore-fathers, and was well-endowed with these virtues. Although Maulana Ilyaas had in the course of his tableeghi activities, accepted some people's offers, Maulana Yusuf did not consider it suitable to do so. He tells us: "Hazrat-ji, (Maulana Ilyaas) sometimes made use of the cars of some people of Delhi. I did not like that we should depend on the favours of the wealthy. One day I requested Hazrat-ji to allow me to speak to him in private and he gave me time. Respectfully I requested: "Hazrat

you are making use of the cars of rich people. Outwardly, this indicates something contrary to istighnaa."

Hazrat replied: "Yusuf, whatever I do, I do after careful consideration and do so only for the sake of the deen." — Sawanih Yusufi, p. 178.

The first incident I wish to note is one concerning the late Colonel Iqbal Bhopali, who was an army officer in Bhopal. He was a strong, hefty man who had been a wrestler and was quite handsome. My connection with him started when someone mentioned the name of Hazrat Raipuri which made him very keen to meet Hazrat. The person told him that when he gets off at Saharanpur station en-route to Raipur, he should come to Mazahirul Uloom and inquire from me whether Hazrat was in Raipur or not and ask me to arrange for him to travel by car with someone to Raipur.

He arrived here at ten o'clock. The date must be written somewhere in my diary (but who will search for it?). When he arrived, Hafiz Shaikh Furqan Ahmad, who was a child at that time and reading Qur'aan by Maulvy Naseeruddin, came running to Darul Tasneef to my room on top. That was the time when I was fully involved in writing academic works, when from early morning till about eleven I would not interrupt my programme for anyone except the three saintly ones; Maulana Madani, Maulana Raipuri and my uncle. If anyone else came along to interrupt I would scold them saying: "I can only meet anyone after eleven."

Hafiz Furqan came along saying: "A certain holy man has just got off the tanga and wants to meet you and he wants to go to Raipur immediately."

I scolded the poor boy harshly: "Why did you come here? Why did you not tell him I am not free now?"

He replied: "I did not have the courage to tell him because he is a very hefty man."

I said: "Go away. Tell him to wait in the guest room. I will come to him at eleven. Take his luggage to the guest room!"

He went off and told the Colonel that I had said I was very busy and that he was to go to the guest room. He took Colonel Saheb with his luggage to the guest room. Then he came back and said: "He says he is going to Raipur now."
I replied: "Let him go!"

However, he seemed quite overawed and insisted that I come. Bareheaded, I put on my shoes and went to the guest house. On arriving there then only did I remember that I was bareheaded. The Colonel Saheb was sitting on a charpai (bedstead). I greeted him and said: "I am Zakariyya. What can I do for you?"

He got up and bent down as he shook my hand, because of his great height he could not shake my hands standing up straight. Then he said: "I am from Bhopal and wish to go to Raipur immediately. Tomorrow morning early I have to take the ten o'clock train to Delhi and return to Bhopal."

I said: "Very well. I will send a boy with you to accompany you to the bus terminus. However my personal advice for you is to rest here for an hour or two. As soon as I am finished with my work I will call you and after lunch you may go. I say this because it is now near the time when Hazrat Raipuri goes to have his rest. By the time you arrive there Hazrat would have got up from his midday rest, and you will be able to meet him after Zuhr. Otherwise, you will arrrive there at an unsuitable time and the people over there will have to make special arrangements."

On my advice he went to sit on the bed. I told him to lie down. This took about two minutes. I returned and instructed the ladies of the household to prepare food for one guest and send a message to Maulvy Naseeruddin to order milk and jelabi (may Allah reward Maulvy Naseeruddin well because he looked after my guest more than I ever desired). Because of this interruption I spent fifteen minutes longer on my work. I sent a student to go and call the guest who would be lying in the guest room to come and eat. Before he came the dastarkhan was spread out and food of various kinds placed on it. We ate and after the meal I told him there was still half an hour left. He could go and lie down a bit. I also sent a boy with him to take him to the terminus after half an hour. He approved of this.

The next day early at 9.30 a.m. he came to me once again by tanga. I was again busy. Maulvy Naseer came to me saying: "Colonel Saheb is sitting on his tanga and going to the station. He only wishes to shake your hands. He has to leave with the ten o'clock train. I came out bareheaded and barefooted to see him off. I said to him: "There is still ten minutes for your train. Let me see if there is anything in the house to eat. Your train will only reach Delhi at four o'clock and if there is nothing to eat I will without formality tell you."

The previous day we had built up a nice friendly relationship. He laughed and started to get off from the tanga saying: "Alright."
I said: "No, do not get off now. Let me find out first if there is something to eat or not."

I went home and asked. They told me that there was a nikah in a certain house in the neighbourhood from where warm pulao and zardah had just been sent. Even the one who brought it was still standing there. I asked them to fry some meat, and bake a roti or two. I rushed out to call him. I quickly placed the pulao, zardah and

roti before him saying: "Now it is over to you. The quicker you eat, the better for you."

He was a real soldier and within three minutes he ate and was very pleased. I said: "Now you must go. It is late." Quickly I had one boy wash his hands.

As I was preparing to go upstairs he said: "Hazrat I wish to say something. I have no formalities with you. I have lost my purse somewhere and I have not got money for the train. That is why I was in such a hurry to get away."

At that time I never kept money on me. I was more inclined towards borrowing from people and they considered it a pleasure to lend to me. I went outside, saw a person and asked: "Have you got some money on you?"
He replied: "Yes, I have."
I said: "Quickly, give me thirty rupees."
I took the money and handed it to Colonel Saheb. He left on the tanga. I went upstairs. I do not think the whole episode took more than fifteen or sixteen minutes.

A few days later I received a registered letter from Colonel in Bhopal in which there was a large sum for the madrasah, a sum half of which was for the madrasah of Ujrarah (because the previous day Hafiz Muhammad Husain had also eaten with him. This is that same Hafiz Saheb who had been Hazrat Saharanpuri's listener of the Qur'aan in Ramadhaan. He had asked me about Hafiz Saheb and I had expounded on Hafiz Saheb's virtues to him). Then also there was a gift of Rs 300 for me. I wrote back to him that if I should accept the gift it could entail me accepting interest. Hence I took my thirty rupees and told him that I would keep the rest of the money as an amaanat from him. In

whatever direction he requests, it will be spent or distributed. I suggested it would be best if it be donated to the madrasah.

He replied in a very long and earnest letter: "By Allah this is not interest. Because of your informal friendliness with me and your treatment of a stranger I had already made the intention to send this gift."

Once or twice more I corresponded with him and thereafter his kindness to me increased. May Allah reward him well. From every journey of his to haj he brought me some gift. On every occasion I advised him that instead of material gifts he should rather give me spiritual gifts, but he was very persistent. So much did our relationship flourish that whenever he came to Delhi, he never returned home without paying a visit to Saharanpur.

The actual story I wanted to relate is the following: The late Colonel Saheb made a waqf of some property of his, worth one and a quarter lakh rupees in favour of Darul Uloom, Deoband, Mazahirul Uloom, the Jamiatul Ulama of India and the Tableeghi Jamaat of Nizamuddin. Three of these accepted with gratitude but Maulana Yusuf Saheb declined to accept. The late Colonel Saheb came to Nizamuddin many times to beg Maulana to accept but every time Maulana had only one answer: "I need you. I am not in need of your wealth and possessions."

Because of his close contact with me, he wrote me many letters asking me to prevail upon Maulana Yusuf to accept, and in this regard I wrote various letters to Maulana, but to me his answer was: "If you command me, then I cannot refuse. But I have great difficulty in this affair. I will have to give regular account of the waqf and will have to submit accounts for auditing purposes. This is all too much responsibility for me."

Then I wrote to him: "Instead of accepting it for tableegh, accept it in the interest and welfare of the madrasah. Your Mohtamim of the madrasah is a special person. He will be able to see to all the formalities."

At that time the Mohtamim was Haji Abdul Majeed of Delhi who was also a businessman for whom such things would not present any sizeable problem. But Maulana Yusuf did not even accept this suggestion. I wrote to him: "I do not wish to suggest anything contrary to your opinion."

Co-incidently I had to visit Nizamuddin while Colonel Saheb was there also. As I got out of the car and entered the musjid, Maulana Yusuf came rushing forward with Colonel behind him. I greeted them and said: "Colonel, your presence here has pleased me very much."

He replied: "My pleasure is even so much more. I have become tired of begging this Hazrat. Now that you have arrived, I am very hopeful that you will get him to accede to my request."

I said: "Colonel Saheb, listen to me first. I am very happy to find you here because for the waqf donation that you have so kindly made in favour of our madrasah. They have decided that a special delegation from the madrasah should proceed to Bhopal to thank you and that I should be one of the delegation. However, for me, travel is like a piece of Jahannam. Many days ago they had made up the delegation, but they insisted that I should accompany them because you will be happy. For this reason I am glad you are here. Now I am expressing gratitude to you on behalf of the madrasah. May Allah reward you well."

While standing there I made a sincere du'aa for him and his welfare. Then I said: "Colonel Saheb, when some people become

old, they lose some of their intelligence. What is this you have done? Why did you also write down this Hazrat-ji's name?"
He replied: "In one breath, both (gratitude and a scolding)"
Then I said: "Yes indeed. I will say what I said just now. I am a madrasah person and to collect funds from the public, we send people to go collecting and send letters begging to people. So when, without our requesting help, someone gives help we are extremely grateful. But this man despises worldly possessions and you try to force me to get him to accept your donation! You want to force me to get him to accept something which is against his nature. Is this not injustice?"

This whole conversation took place while standing bare-foot in the musjid. Colonel Saheb said: "Come into the room. On hearing of your arrival I became very pleased. But now you are scolding me."

For about two hours while we sat in the room, I praised and thanked him for his kindness while trying to get him to accept Maulana Yusuf's refusal to accept the waqf.

I suggested: "Colonel Saheb, give the share alloted to him, to the madrasah. Why should you insist on giving to those who do not appreciate it? Give to those who have appreciation for it."
He replied: "It is my wish that this property of mine should also be used for tableegh."

I said: "I cannot order him to do anything against his will."
The end of it was that he still did not agree. Later our Nazim of financial matters time and again said: "Maulana Yusuf did the right thing in refusing to accept because so many, never-ending court cases ensued over that property which was declared waqf and so much money was spent that I felt if I had instructed him to accept, I would have had to hang my head down in shame."

The second incident concerns the late Haji Wajeehuddin Saheb. He was one of the most sincere friends of Hazrat Saharanpuri. Hazrat used to honour him and his elder brothers (Haji Faqeehuddin and Haji Rasheed Ahmad). He used to go to Meerut to be present at the khatmal Qur'aan of their children in Ramadhaan.

After the death of Hazrat Maulana Ilyaas, I spent many Ramadhaans in Nizamuddin and used to perform I'tikaaf there. The mu'takif outside Maulana's room used to be our joint mu'takif. A curtain used to enclose it and inside it was a simple carpet. It was divided into two sections. I used to sleep in the western side of it while Maulana used the eastern side.

It was one day after Zuhr when I heard the voices of Maulana Yusuf and Haji Wajeehuddin in the enclosure next to me. Haji Saheb was offering something for tableegh while Maulana was telling him: "I do not need your money. I need you."

For a few minutes I listened to the conversation and then went into the enclosure where they were sitting and asked Haji Saheb to come into my enclosure. With a sympathetic voice I said to him that Maulana does not know him and that he should rather hand the money to me. In anger he refused to hand it to me, even after I had promised to use it in the line of tableegh and at some time to let Maulana Yusuf make use of it. He became very angry and openly refused to hand it over to me, saying: "If he does not accept it, I will not insist anymore."

I begged him for longer than the time that he had argued with Maulana. Then he got up and left. After he had gone I went to Maulana Yusuf. I said: "In whatever manner you deal with people, is your matter, but you should never treat those who have contact

with our elders in this way. This man is that person from whose house food and tea used to come to your father."
Maulana excused himself by saying that he was unaware of this. This was true because what I had told him happened before his birth or while he was still a child. He said: "You should have immediately made me aware of it while he was here."

I said: "You were so excited and emotional that I did not consider it advisable to speak at that time. But you should be very cautious of such things."

Maulana then sent one or two persons to go and look for Haji Saheb. They returned to report that Haji Saheb had gone to the darghah nearby but they could not find him. A couple of months later, I again chanced to go to Delhi and as was their practise Maulana Yusuf and Maulana Inamul Hasan came to the station to meet me. As I got off the train I said: "First of all we have to go to the house of Haji Wajeehuddin. You will have to ask him for forgiveness."

Maulana said in a very pleased manner: "Definitely, yes!"
Haji Saheb's shop was on the way to Nizamuddin. The three of us along with one or two others went. It was night when we arrived at his house. The gate had to be unlocked. I shouted: "Maulana Yusuf Saheb is here to beg your forgiveness."

He replied: "No, there is no need for that, but I want to ask you for forgiveness. On that day in question you practically begged me and I refused. For that I beg your forgiveness. But let me tell you that the manner in which he reprimanded me made a greater impression upon me than your begging."

Haji Saheb also said: : "From that day until now, there has not been any tableeghi jalsah in Mewat which I did not attend. I do not

stay over at night. I go by car in the morning after breakfast and return in the evening after du'aa."

Maulana Yusuf confirmed it saying that he always sees him there but after the jalsah when he looks for him, he cannot find him.

Because of his istighnaa (independance of asking others) Allah had made Maulana Yusuf such an awe-inspiring and respected personality that no matter how high and great the person was, Maulana would in his excitement, reprimand him, without paying attention to who the person was. His own lecture given in Lahore is very famous.

Once Quraishy Saheb organized a tableeghi gathering of high dignitaries and government officials so that they could listen to Maulana. At the opening of the jalsah he also introduced them and stated which departments they were in charge of, and who was a minister, engineer or doctor. For quite a time he mentioned their ranks, degrees and official positions.

During all these high-sounding introductions Maulana was sitting in an uncomfortable manner twisting and turning. Finally he got up to speak: "The manner in which all these persons, whose names were mentioned in the introduction is something that I am unfamiliar with. If instead of that, it had been said: "This is a dog, this one is a donkey, this one is a swine, then I would have known who was who..."

Then he criticized the manner in which they were introduced: "During the most blessed era of Islam, when anyone was introduced, it was said: This man had done this service for Islam, this one has given his life in the cause of Islam, this one has done this or that for Allah's sake, this one had spread Islam, had taken

part in such-and-such a battle or this one is a Badri, or belongs to those who are the "As-habul-Aqabah"."

The major part of his lecture dealt with this topic while the organizer of the lecture sat with his head bent forward out of embarrassment, fearing that the results of the meeting could be a disaster because of Maulana's outspokenness, and fearing that the speech will have the adverse effect. He says: "I feared that someone would get up and say something insulting and degrading to Maulana."

However, the result was that the effect upon the gathering was extremely positive. At the next jalsa they themselves went out of their way to bring more of their friends.

The story of this lecture is quite long and interesting. On page 66 of 'Sawanih Yusufi' it is mentioned in short. I have not quoted all that Maulana actually said, although I still remember what he said.

Here I wish to warn all tableeghi brothers that they should not under any circumstances follow or copy the elders in these things. This was done in passion and without any intention of show. And when a thing is done like that it impresses, but when it is artificial and copied, it effects are only harmful.

ناز را روئے باید ہمچو مئے مدد   چوں نداری گرد بدخوئی مگرد

For boasting, a Rose-like countenance is required
And if not, do not resort to scolding to reprimand

To boast with an ugly countenance is most unsuited
As a blind man with unclosed eyes.

After the death of Hakeemul Ummat Hazrat Thanwy, I warned and advised some of his khalifas who had quite a close

relationship with me that they should not try to emulate him to such an extent that they become so extreme in their expressions and in effecting people's rectification. They greatly approved my suggestion. In the hadith we are told: "There are some of Allah's servants who when they swear in the name of Allah, Allah will fulfil their promises."

But if everyone claiming sainthood should start swearing on Allah's name, about unknown things to come, then for such people there is another guiding hadith:

و من يتأل على الله يكذبه

And whoever claims (falsely) on Allah, he will be made a liar.

In 'Aap Beati' I have time and again pointed out that these things which the elders have expressed in their excitement and passion, should neither be rejected nor copied, whether it refers to harsh reprimanding or to praising.

CHAPTER TWELVE

THE HUMILITY OF THE ELDERS

The hadith of Rasulullah, Sallallahu Alayhi Wasallam, says: "Whosoever humbles himself before Allah, Allah will elevate (him to high ranks)." This is something I have seen of those who humble themselves before Allah; the more their humility, the higher the respect they gain.

Hazrat Gangohi once said: "Hazrat Shah Waliyullah, Maulana Fakhruddin and Hazrat Mirza Mazhar Jane-Jaanaan were contemporaries. All three of them resided in Delhi. A certain person, seeing that all three of them were living in the same town, wanted to find out by testing them, who of them was the highest in rank.

First of all he went to Shah Waliyullah and said: "Hazrat I am inviting you to eat with me tomorrow at my house. Kindly accept and come to my residence tomorrow at nine o'clock. Do not wait for me to fetch you." Shah Saheb accepted the invitation.

Then he went to Hazrat Maulana Fakhruddin and invited him also asking him to come, but at nine thirty and too without being fetched and to eat of whatever was put forward. He also accepted the invitation. Then he went to Hazrat Mirza Mazhar Jane-Jaanaan to invite him to come at ten o'clock by himself. All three had accepted the invitation.

The next day Shah Waliyullah was the first to arrive at nine o'clock. The man made him sit down in one apartment, and went off. Maulana Fakhruddin arrived at nine thirty and was placed in another apartment, while Hazrat Mirza Saheb arrived at ten and was placed in a third apartment. None of them knew of the arrival of the others. When they had all sat down, the man came along to each one with water and made them wash their hands in preparation for the meal. Again the host went off, saying: "I am bringing the food now." They remained seated for hours, without the host appearing to find out if they were still there or if they had left.

When it was near the time for Zuhr, the host, realizing that his guests will have to perform their salaah, came along first of all to Shah Waliyullah and looking quite embarrassed, told Shah Saheb: "What can I tell you, Hazrat? There is a problem in the house and we were not able to prepare any food." He presented Shah Saheb

with two paisas and said: "Please accept this." Shah Saheb accepted it with pleasure and replied: "It is nothing to worry about, brother. These things do happen in homes. There is no need to feel ashamed." Having said this Shah Saheb went off.

Then the man came to Maulana Fakhruddin and told him the same words which he had told Shah Saheb and again he presented two paisas. Maulana told him: "Bhai, what is there to worry about? Such things happen in most homes." He stood up and with a pleasant face accepted the gift with his rumal (headcloth / hankerchief) spread out. Then tying the money in his rumal, went off.

Lastly, the host came to Hazrat Mirza Saheb, giving the same excuse and presenting the two paisas. Mirza Saheb picked up the two paisas, put it in his pocket and with a frown on his forehead said: "There is nothing to worry about, but do not trouble me like this again." Then he also left. The host told the story to various pious people. They told him: "In the art of abstinence and acetism, Hazrat Maulana Fakhruddin was of the highest in rank because together with his pleasant acceptance of the gift, he respectfully stood up to receive it. After him followed Shah Waliyullah who, although he did not stand up, still accepted the gift with pleasure.

Thirdly was Hazrat Mirza Saheb who although accepting the gift showed a certain amount of irritation." "

On having told this story Hazrat Gangohi said: "The pious ones of that era took note of such things, but in my opinion Hazrat Mirza Saheb's rank was the highest because in spite of his delicate temperament, he suppressed it very well and still said: "There is nothing to worry about." — Tazkirah-e-Rasheed, vol. 2, p. 258.
This story has also been mentioned concisely in 'Arwaah Thalaathah'. Ameer Shah Khan says: "This story was told to me by Hazrat Haji Saheb, Hazrat Nanotwi and also Hazrat Gangohi.

Hazrat Haji Saheb said that Maulana Fakhruddin's reply points to his ultimate humility and that the Chishtiyyah spirit prevails in it fully.

Maulana Nanotwi said that Shah Waliyullah's response was best because he showed absolutely no adverse reaction.

Hazrat Gangohi said that Hazrat Mirza's reply was the best response. Maulana Thanwy was also inclined to this." — Arwaah Thalaathah, p. 16.

Hazrat Gangohi said: "One of Shah Ishaaq's students resided in Ajmer where he busied himself with spreading deen through his lectures and discourses. Once he started lecturing on the hadith: "Do not prepare your conveyances but for three places, the Musjidul Haraam, the Musjidul Aqsaa and my musjid [Musjidun Nabawi]."

It made a good impression upon the audiences. At that same time Shah Ishaaq decided to emigrate. When this certain student heard of this, he wrote a letter to Shah Saheb requesting that during his hijrat, he should not come to Ajmer as this will have an adverse effect on the people influenced by his talks, as he had spoken on this hadith. He said: "People have come on the right path and if you come here, it will destroy whatever effects my talks have had."

In reply, Shah Saheb wrote: "I am not coming with the aim of visiting Ajmer, but simply because Ajmer is on my route. Hazrat Khwajah Saheb is one of our Shaikhs and I cannot avoid visiting his resting place if it is on my way. When I do come there, tell the people in your lecture that Shah Ishaaq has committed a mistake by coming to Ajmer and that my act is no argument (hujjat). Say it in my presence and do not for one moment think that I will be

displeased. Never! I will admit my fault and the problem you fear will be solved....."

Shah Saheb also wrote: "The grave-worshipping mujawlr is a watchman and one should not avoid visiting the grave (of Khwajah Saheb) for fear of the watchman.""

This story is also mentioned in 'Arwaah Thalaathah', on page 118. In a footnote on it Hazrat Thanwy says: "See how for the sake of the love for deen and in the interest of proper advice to the Muslims, Shah Saheb sacrifices himself. Apart from the fact that he could have argued as to what the correct meaning of this hadith was - as this reply would have been contrary to the needs of the hour - he could also have said: "I am not coming especially to visit Ajmer, but am just stopping en-route to somewhere else." But he did not opt for this because anyone could bring forth such a pretext. He gave such a reply which removed that problem and preferred rather to cut off his own honour."

Maulana Muhammad Ismail Shaheed was once busy lecturing and during the course of the lecture someone got up and sald: "Maulvy Saheb, we have heard that you are an illegitimate child."
He replied in a serious tone: "Brother you have heard wrongly. The witnesses to my parent's marriage are alive in Badhanah, Phalat and Delhi." Then he continued his lecture.

In a footnote Maulana Thanwy says: "From this any seeker of truth can come to know that Maulana's fiery temper was only for the sake of the deen, because if it was to boost his personal ego, what better chance was there for him to exploit than this one?"

A similar incident happened to Hazrat Shaikhul Islam Maulana Madani. During the League-Congress debate many people

disagreed with Maulana's political stand and rejected it. Newspapers were guilty of publishing many lies, half-truths and fabrications. A certain very foolish student sent a note to him during his 'Bukhari' lessons to the effect that it was heard that Maulana is an illegitimate child. Hazrat read the note and in a very grave tone replied: "The witnesses at my father and mother's wedding are still alive in Taandah, Fayzabad. Whosoever wishes may go and inquire from them." Then he started his lectures on 'Bukhari'. The 'Bukhari' class was always a very big class. Hence during the course of the lecture many notes were sent to him to answer. Hazrat used to read the notes and reply during the course of the lecture. He had the microphone in front of him and his voice use to reach everyone, while the voice of the questioner did not reach him.

These kind of incidents of Shah Ismail Shaheed are well-known and famous. The story of him and the prostitutes is quite well-known. One evening after Esha salaah Maulana Shah Ismail Shaheed left the Delhi Jami'ah Masjid through the door facing the Red Fort. Maulana Muhammad Yaqoob followed him, grabbed him by the arm and said: "Where are you going. I will not let you go anywhere alone. If you have to go anywhere, I will go with you." Shah Saheb replied: "I am going to fulfil a special task. Let me go. And do not come with me."

Maulana Yaqoob Saheb says: "I tried to stop him, but he would not heed to my words. He went off alone, and I followed him from a distance. In the Khanam Bazaar was a house of a very wealthy prostitute, named Moti. Maulana knocked on the door and when a small girl came out he told her to tell her mistress that a beggar was at the door. From inside the mistress sent some money to give to the beggar. Maulana refused to accept it and said: "I have a special song to sing and am not prepared to accept anything until I have delivered my song." The girl went

inside and told the mistress who allowed the beggar inside. Maulana went in and in the inner court of the house in the midst of many other prostitutes and other people he spread his rumal (headcloth) on the ground, sat down and started to recite Surah Watteeni until he reached the verse: "Then we cause him to return to the lowest of the low."

I came along and stood behind Shah Saheb, who began preaching to them in a very impressive manner with deep emotion. It was as if he brought Jannat and Jahannam right in front of them.

It was not long before the whole lot of them were so deeply affected that they began crying bitterly, breaking their musical instruments. Moti and quite a few of them came forward to repent for their evil ways. Then Maulana rose and left, with me behind him."

Maulana Yaqoob continues: "When we reached the steps of Jami'ah Masjid, I said to Shah Saheb: "You are the son of noble parents and forefathers. You are from people who were the kings of the Islamic state, but you have degraded yourself. Such degrading is not right." Hearing this he took a long breath and looking at me said in utter surprise: 'Maulana, what are you saying? Do you consider this as humiliation? This is nothing. I will look upon it as an honour when the scoundrels and culprits of Delhi will blacken my face, putting me on donkeys and pulling me through Chandni Chowk while I continue to exclaim qaalallaahu (Allah Ta'ala says [in the Qur'aan]) and qaala Rasulullahi (Rasulullah says [in the hadith]).'

When I heard this I became so awe-struck looking at him that I could not utter a word, so much so that thereafter never again could I lift up my eyes and look him in the face when I spoke to him."

Maulana Thanwy writes: "Allahu Akbar, come along all those who claim to be annihilated in Allah's obedience and see what is the meaning of fanaa!" — Arwaah Thalaathah, p. 70.

Not everyone acquires this rank and this courage to go to the prostitutes to preach to them. This right is reserved for him who has become a Shah Ismail Shaheed, whose having become annihilated in Allah's obedience has been proven, and who will with blackened face on donkeys still consider it an honour - in other words - one who has become commanded by Allah. It is also well-known about Shah Ismail Shaheed that out of respect he never used to lecture in any gathering where Sayed Ahmad Saheb was present.

Once while lecturing to a gathering, a listener got up and said to him that according to Shah Ishaaq a certain hadith quoted by him was weak and unauthentic. Sayed Saheb replied: "I do not know that."

He immediately suspended his talk and left the gathering. He went to Shah Ishaaq Saheb's place to confirm the fact. Then returned to the gathering and said: "Brother, you are right. The hadith is indeed unauthentic." — Husnul Azeez, vol. 3, p. 182.

I have heard that when in a class a student raised any objection in the class of one of my ustads, which they could not counter argue, they would immediately go to their ustads to query before returning to the class.

Maulana Thanwy says: "I have for this reason established the rule of 'Tarjeehul Rajih' (preference to the more preferable) so that if anyone notices any mistake in any of my writings, he should make me aware thereof and when I become convinced of my fault, I will publicly withdraw. Hence, wherever I have committed such faults, I

have openly and willingly admitted and where I was not convinced of my having erred, I have also quoted the views of others on the issue, so that whoever wishes may accept whichever version he prefers. I have always felt that it is not correct to insist upon the correctness of your own view. This is as a result of the barakat of Hazrat Maulana Yaqoob Saheb."

On the other hand all our elders had this quality but Maulana Muhammad Yaqoob was the foremost exponent of it. If ever during the course of a lesson, he was not convinced of the correctness of his understanding of something, he would take his kitaab and go to another lower grade teacher for a second opinion saying: "Maulana, I do not understand this section very well. Please give me your explanation of it."

Then on returning to his class he would quote that explanation. Similarly if any student opposed his view on an issue and the student proved to be right, he would unashamedly admit: "I have made a mistake. You are completely right." If the discussion continued he would have no shame in repeatedly saying: "Yes, truly, I made a mistake."

The truth of the matter is that if anyone had a high opinion of himself, he would feel that his dignity had been diminished by such an admission, but if he had no such thoughts of his own dignity, he would not be worried about lost prestige.

Hazrat Maulana Ismail Shaheed first wrote his famous book 'Taqwiyatul Imaan' in Arabic. One copy of it is in Hazrat Gangohi's library, one is with Ameer Shah Khan, and a third copy is in the possession of Maulana Nasrullah Khan Saheb Khurjawi. Thereafter he wrote it in Urdu and gathered some ulama among whom were the following: Sayed Saheb, Maulvy Fareeduddin Saheb Moradabadi, Mumin Khan and Abdullah Khan Alawi;

He said to them: "I have written this book and I know that in places some harsh words have been used and that there is a bit of extremism in some places. For example in some places I have joined "shirk khafee" with "shirk jalee". For these reasons I fear that its publication, could lead to an uproar. If I was going to stay here, then in the next ten years I could explain it all myself point by point. But my intention is to go for haj and afterwards to proceed into jihad. Hence I will not be able to do my explanations myself, which will mean others will have to face this burden. I have the expectations that the uproar will soon blow over. It is my wish only if you people agree that it be published, then it should, otherwise it should be torn to pieces."

One of the persons present felt that it should indeed be published after some alterations in certain places. However Maulvy Abdul Hay, Shah Ishaaq Saheb, Abdullah Khan Alawi and Mumin Khan opposed any alterations and felt that it be published just as it was. Some discussions ensued and finally it was agreed that it be published as is. After the book was published Maulana left for haj and after returning from haj, he remained in Delhi for six months where in the Gali Kocho, he used to lecture while Maulvy Abdul Hay exhorted people to jihad in various musjids. After the six months Maulana Ismail left for jihad.

On the issue of 'tashad-dud' (extreme views), Maulana Thanwy comments: "The question of extremism in healing was as a result of the depth of the sickness."

Regarding his view where Maulana says: "Otherwise it should be torn to pieces....", Maulana Thanwy comments: "Is it not a case of tremendous injustice to accuse a person of harshness, stubbornness and tyrannical views?" — Arwaah Thalaathah, p. 81.

Hazrat Gangohi said: "This book proved to be very beneficial. During Maulana's lifetime two to two and half lakh (200,000 to 250,000) people's ways became corrected and no one can gauge the amount of benefit thereafter.

At one time Maulana Ismail Shaheed used to go about dressed very smartly. In the courtyard of the Akbari Musjid, one of the slabs had sagged in and during the rainy season it used to fill with mud. In order to avoid messing up their clothes, all the musallis avoided standing there with the result that there was an open space in the first saff. One day Maulana came along smartly dressed and seeing the open spot in the first saff, went to stand just there in the mud and sat there not worrying at all about his fine clothes." — Arwaah Thalaathah, p. 87.

Hazrat Gangohi says: "Shah Ghulam Ali was a very humble person. Once a person who was a Sayed told him: "Make me one of your attendants." Shah Saheb rose up, greatly disturbed, saying: 'Never ever say a thing like that again! You are of the sons of Ali and I am only a slave of Ali.'" — Tazkirah-e-Rasheed, vol. 2, p. 262.

There is the story of Maulana Muzaffar Husain who said: "Maulana Rasheed Ahmad is a very good man. He is a very good man because when I was going from Gangoh to Rampur, he wanted to prepare food for me."

Hazrat Maulana said: "It is getting late. Give me that which is in your house."

Thereupon Maulana Gangohi put some daal on a few pieces of dry roti and gave it to him. He took it, wrapped it in his shawl and left for Rampur. Thereupon he said: "Maulvy Rasheed Ahmad is a very good man."

In Husnul Azeez it is written that Maulana Muzaffar Husain was a very pious and ascetic saint of Kandhlah. At the same time he was also a farmer, but his simple ways were such that none would have thought him an aalim. Some wonderful things are told about him.

His relative Maulana Mamluk Ali Nanotwi was a teacher in Delhi and the road from Nanotah to Delhi passed Kandhlah. Once Maulana Muzaffar Husain complained to him that when he goes on his way to Delhi, he never comes to meet him. Maulana Mamluk Ali replied: "If you are not going to insist on my staying over, I will come along to meet you. This time I have come by carriage."

Thereafter whenever he went that way, he left the carriage outside the village and went to meet Maulana and afterwards Maulana would go to see him off. One day as he arrived, the question arose as to whether Maulana Mamluk Ali had already eaten or would first eat and then depart. Secondly he wanted to know whether he would eat that which was available or whether he would prefer freshly prepared food?

Maulana replied that he would be satisfied with that which was available. Thereupon Maulana took out some pot-scrapings of kichery and placed it before him. He ate it.

Another interesting story is told about Maulana. It happened at Badauli where Maulana was resting at an inn along the road. Near him a banya (Hindu shopkeeper) and his son had also put up. The son had a gold bracelet on his hand. As normally happens on travel Maulana started talking to the banya, who asked him: "Where are you going?"

Maulana replied: "I am going in that direction."

Later Maulana performed his tahajjud salaah and left. During the night someone stole the bracelet from the boy's arm. When the banya (Hindu shopkeeper) discovered this, he was very upset, and when he saw Maulana was also gone. He drew the conclusion that Maulana was the thief.

He immediately set off in the direction that Maulana had indicated to him the night before. Very soon he caught up with him and as he reached him, he struck Maulana with a heavy blow.
Maulana asked him: "What is the matter?"
He replied: "Where is the bracelet? Give it back."
Maulana replied: "I did not take your bracelet."
He said: "You won't be saved with such words. I am going to take you to the police station."
Maulana replied: "That's fine. I have no objection to going to the police station with you."

They proceeded to the police station. As fate would have it the station commander at Jinjhanah was a great devotee of Maulana. When he saw Maulana coming along, he came rushing out to meet Maulana with due respect and with great pleasure. When the banya (Hindu shopkeeper) saw this, he was surprised and realized that this was some very prominent person next to him. He knew that if his accusation became known, he would surely be beaten as the people started milling around Maulana. Maulana turned to him and said: "Flee! Run away!"

He turned and fled, realizing that not only was Maulana pardoning him, but also saving his skin.

Maulana used to say: "That banya actually did me a great favour. While the people were milling around me, kissing my hands and honouring me, I was telling myself: "Don't get proud. You are the

one to whom that banya (Hindu shopkeeper) had struck a hard blow. Do not get arrogant.'" — Husnul Azeez vol. 4, p. 239.

A certain person once came to Haji Imdadullah Saheb asking him: "Please teach me such a wazeefah through which I will be able to see Rasulullah, Sallallahu Alayhi Wasallam, in my dreams." Hazrat replied: "You are indeed very ambitious. We are not even so fortunate as to see the Green Dome in our dreams."

Allahu Akbar! What humility! Commenting upon this Hakeemul Ummat says: "Hearing this my eyes opened up wide in surprise. Hazrat was a wonderful man. He was the veritable imaam of this art. In everything he was an eminent expert. This is the reason why not one of his special attendants were deprived of high spiritual achievements. He was such a man who considered every one of his attendants higher than himself. He used to say: "To look at the feet of all those who arrive here, I consider it to be a means towards my salvation."

The 'shaan-i-abdiyya' (of being a slave) was uppermost in him. Hence what he actually said was: "Do not consider me a capable one." On the other hand there is no prohibition to being ambitious and to have high hopes. — Ifaadaat, vol. 1, p. 79.

Ameer Shah Khan Saheb relates that a certain Punjabi doctor went to Makkah Mukarramah. He married the daughter of Hafiz Saheb. Haji Saheb was not very pleased with the nikah as the doctor was not a very good person. I knew him before he left for Makkah Mukarramah. On one occasion he told Haji Saheb in a rather insulting tone: "I do not see any special qualities in you. As for your fame, that is simply because of Maulvy Rasheed Ahmad and Maulvy Qasim Nanotwi. I still cannot understand why Maulvy Rasheed Ahmad and Maulvy Muhammad Qasim took bay'at at your hands."

Hearing this Haji Saheb showed no reaction at all. Smilingly he replied: "Yes, brother, what you say is correct. I myself, am surprised that these two persons took bay'at at my hands or that the people think so highly of me." — Arwaah Thalaathah, p.170.

Maulana Aa-shiq Ilaahi writes about Maulana Gangohi: "The amount of humility that was seen in Hazrat Gangohi has seldom been seen anywhere else. He honestly looked upon himself as the lowest of all. He used to do that task which was given to him - to guide people, enter them into bay'at, show them the way towards shughls and zikr, instruct them regarding the evils of the self and treat these ills, but never did the thought even pass his mind that he was a scholar while the others were ignorant fools or that he was the guide while the others were mureeds or that he was the sought-after one and they the seekers. Never did he think: "I am above them and my rank is higher than theirs." Never did anyone ever hear him say that someone was his servant, attendant or junior. He always used to refer to them as "our people", asking his mureeds to remember him in their du'aas.

Once three persons came to enter into bay'at. He did so for them and said to them: "Make du'aa for me and I will make du'aa for you." " — Tazkirah-e-Rasheed, vol. 2, p. 174)

Somewhere else in the same kitaab is written: "His humility and humbleness were such that if ever in a lecture he had spoken words which might have the implication of self-praise, he would phrase himself so as to reject it. Once while referring to a garment which was worn by Hazrat Shaikh Abdul Quddoos Saheb, he said: "For fifty years Hazrat wore this garment." Then referring to the room in which he stayed he said: "In this very room a real faqir like Hazrat Shaikh and Shaikh Jalaluddin Thaanesery resided, and now there is this worldly orientated creature.""

Hazrat Hakeemul Ummat says: "Once I wrote a letter to Hazrat Gangohi, wherein I explained to him my spiritual conditions. Hazrat wrote back: "Bhai, the state you explain I have not yet reached." What humility!. On one occasion he said: "I do not possess any special qualities."

Some friends were perplexed at such utterings because the fact that he was a man of very fine qualities, was crystal clear. Did this then mean that he spoke an untruth? Maulana Thanwy explains: "The saintly ones keep the qualities which they hope to acquire, in their minds and work towards it. So when they deny that they have special qualities, they actually deny having attained that." — Husnul Azeez, p. 111.

A certain Maulvy Saheb once heard a lecture by him and became so impressed that he exclaimed: "When I hear you speak it seems as if the hadith too becomes Hanafi." He meant that the hadith as explained by Hazrat supported Hanafi views and even if Imaam Shafi'i had been present, he too would not have been able to reply. Hearing this, Maulana Gangohi became quite displeased and said: "Do you think that if Imaam Shafi'i had been present, I would have had the courage to speak. Instead of speaking in his presence, I would have followed his lead and left Abu Haneefah because in the presence of a living mujtahid, it is not right to follow a deceased mujtahid."

Ameer Shah Khan says that Maulana Gangohi himself told him: "When initially I came into the khanqah, I never used to urinate and relieve myself in the khanqah. I used to go into the bush because this was my Shaikh's place. I did not even lie down or walk about with shoes in the khanqah." — Arwaah Thalaathah, p. 288.

In Hazrat Gangohi's letters which are printed under the name 'Makaatib Rashidiyyah', there is one letter written to Hazrat

Saharanpuri in Hejaz in which he writes: "Your letter has reached me and has reminded me of our affectionate relationship. I accept you as a treasure of righteousness. You are not one whom one can forget. I am in need of your du'aas." — Letter no. 38.

In another letter he writes to Hazrat Saharanpuri: "I received your letter and became aware of your good health, which greatly pleased me. It is indeed necessary that we should indeed praise and thank Allah for the great favour bestowed. I myself,am greatly grateful that even though I am now not the recipient of such a favour, I know that there are others who receive them." Letter no. 40.

In another letter he writes to Hazrat Saharanpuri: "Your letter arrived when I had just recovered after suffering from fever. Your letter pleased me and thus I felt that I should answer. Calamity has befallen us in the sad demise of Maulana Mazhar Saheb (the chief lecturer of Mazahirul Uloom). At his death the whole world seems darkened. Now all my companions have passed away and I am waiting to see how long I shall continue to remain alive in this world. *'Innaa lillaahi wa innaa ilayha raaji-oon.'*" — Letter No. 44.

"It is the blessings of this nisbat and remembrance, of which the smell has been attained by my eternal friend who is the refreshment of my eyes Khaleel Ahmad, for whose sake I am exceedingly proud and whom I feel safe to appoint as my 'waseelah' even though I myself am deprived of this blessed glory. Yet I am happy for what glory comes to my friends..... But I wish to put you at ease that whatever spiritual advances (and In-ki-shaa-faat) had come to Maulvy Siddeeq Ahmad was through his own efforts and not as a result of my guidance except that I showed the way. And yet I myself am deprived of that enlightenment and spiritual gains. Throughout my life I have not yet explained it. Yes, I have managed to acquire some nisbat with Rasulullah, Sallallahu

Alayhi Wasalam. So, when I myself am not endowed with that gift, how can I inform others thereof? On the other hand I am proud to say that Maulvy Siddiq Ahmad does not have the relationship and close contact with you that I enjoy. These things are beyond our control and cannot be attained through regret, nor through mujaahadah. It is however, necessary that one should work at it to attain progress. Do make du'aa for me too. I beg for the progress of my friends. It is said:

"A man is considered among those whom he loves."

When the lower ones are looking towards the higher ones, there is also the case of the higher ones taking care of the lower ones. What else can I write except begging for your du'aas?" Jamadil Oola 1301 Hijri, Saturday. — Letter No, 46.

Hazrat writes to Maulana Roshan Ali Khan: "I cannot explain to you in writing what my spiritual condition is. I am a mere stranger who knows a few things and nothing else." — Letter No. 70.

He also writes to this same Maulana: "Learning of your people's spiritual advances, I become ashamed of myself that you people have this high opinion of me while in fact I am worthless. If only through your high regard for me this should lead to my being pardoned by Allah! May Allah have mercy on me." — Letter No. 72.

Ameer Shah Khan writes about Maulana Nanotwi: "Hakeem Abdus Salaam of Maleeh-abadi had a great longing to visit Maulana Nanotwi and he requested of me: 'When you go to visit Hazrat, please take me with you.' In my heart I had an idea that Hakeem Saheb was an eloquent and well spoken person. The story is quite long. Anyway on my second visit, he came along. When we reached Deoband it was Maghrib time, and Maulana was at Mahmoodul Hasan's house. As we neared the place, I hurried on

ahead of him so as to reach Maulana before him. Maulana's dressing was such, that on his head he had a dirty-coloured tattered turban full of creases. He had on an old, long sleeved blue jacket without a kurtah underneath nor a long coat and he had a chadar wrapped around himself; (blue in colour with gold coloured threads here and there) which was torn in some places. I greeted and shook hands. Then I informed them of the arrival of Hakeem Saheb. As I was explaining who he was, he arrived.

Maulana Zulfiqar Ali was seated at the door. Next to him was an aalim from Muzaffarnager. Maulana Nanotwi was sitting on the one side with his back against a charpai (bedstead). Next to him was another aalim from Deoband, well-dressed and with a well-groomed beard. When Hakeem Saheb arrived all stood up to honour him. Hakeem Saheb shook hands with all the well-dressed people without turning to Maulana.

Then I said to him: 'This is Maulana.'

Then having shook hands with him, he sat down. The story is quite long. I only wanted to draw attention to Maulana's humility." — Arwaah Thalaathah, p. 209.

Maulana Yaqoob writes about Maulana Nanotwi: "When Maulana Nanotwi was staying with me, his outward appearance was that of a majzoob. His hair was long. He did not wash it, neither did he comb it, nor apply oil to it nor cut it. He looked strange. I have heard from some of those who worked with him in the press of Maulvy Ahmad Ali that when anyone used to call him by the name Maulvy, he never answered but if they called him by his name, he was glad. He was very resentful of being honoured and used to be quite informal with all. Even now, he treats every mureed or student almost as if an equal. He did not even wear a kurtah or turban as the Ulama normally do."

One day he said: "Knowledge has spoiled me; otherwise I would have changed my outward appearance to such an extent that none would have recognized me."

Maulana Yaqoob says: "But who really knew his fame? Who really knew his true qualities? When asked any mas-alah he, always referred it to another for answering. He shied away from writing out fatwas and putting his name and stamp to it. He even avoided imaamat. In the end he at least performed imaamat in his own village. He never gave "wa'z" (lectures). The first to make him give a waiz was Maulvy Muzaffar Husain, who himself sat down to listen to him and was well-pleased." — Sawanih Qasimi, p. 31.

Maulana also resented having to meet prominent and rich people and avoided such meetings at all costs. There was one rich man from Khurjah who was very keen that Hazrat should come to his place, but did not succeed. Then one day war broke out between Russia and Turkey and Maulana was busy collecting funds for Turkey. The campaign was known as the 'Sultani Chandah.' This proved to be a golden oportunity for this man to accomplish his desire. He sent a message that should Maulana come and give a lecture in his house, he would contribute 10,000 rupees. Hazrat accepted the offer and went to deliver the lecture. According to his promise the 10,000 rupees was given. At the end of the lecture when Hazrat got up to leave, everyone got up and an argument ensued among the gathering, all wanting to take Hazrat to his own house as a guest.

While all this was going on, Hazrat quietly slipped out and left without anyone noticing. He came to a small, relatively unkown musjid outside the town. It was nearly Maghrib. When it was time for salaah, it was discovered that the imaam of the musjid was absent and no one else was appointed to lead the salaah. The musallees among themselves were wondering who would lead

them. One of them told Maulana: "Bhai, you lead us in salaah." Hazrat declined, but when none would go forward, the musallees forced him onto the musalla: 'You are a Muslim after all! Don't you even know a few surahs by heart? Why do you fear to be our imaam?'

Finally he led the salaah but unfortunately he recited surah Al-Naas in the first rak'ah and surah Al-Falaq in the second. The musallees were mostly ignorant folk but were in great consternation.. They found it very distressing that this man should recite the Qur'aan out of sequence.

Maulana said to them: 'Bhai, I have heard that if salaah is performed this way, the duty of performing salaah is discharged.' This surprised them even more.
They said: 'Not only do you read the Qur'aan wrongly, but you still try to accuse the Maulvies of giving a wrong fatwa!'
Maulana said: 'I told you from before that I am not fit to be imaam.'
They replied: 'But how .were we to know you do not recite the Qur'aan correctly?'

While all this was going on, the people who were looking for him arrived there and saw them arguing around Maulana. They said to the people: 'Do you know who you are chastising like this? This is Maulana Qasim.'

When they heard it they were very ashamed, and begged him to forgive them. — Sawanih Qasimi, vol, 1, p. 395.

It was Haji Imdadullah's customary habit that after having entered people into bay'at they would after zikr and shughl tell him of their spiritual experiences. However Hazrat Thanwy did not say anything. Hence, on one occasion Haji Saheb himself enquired: "Why is it that you do not tell us anything."

Thereupon Hazrat Thanwy started crying and said: "What is there that I can tell? When I sit down to begin tasbeeh, I am overtaken by calamity. It then appears as if someone had put a heavy weight of several "maunds" (1 maund approx. 38 kg.) upon me. My heart and tongue start to feel frozen."

Haji Saheb answered: "Congratulations Maulana! That means you have special relationship with Allah's name and it is because of this that, that happens. It is that same type of heaviness which Rasulullah, Sallallahu Alayhi Wasallam, felt at the time of the descent of revelation."

Khan Saheb deduced from this that Haji Saheb predicted in those words that in future Allah will use Maulana Thanwy for the same type of service which normally is delivered by the Ambiyaa. "Go and save the deen and do not worry so much about "zikr and shughl"." — Sawanih Qasimi, vol. 1, p. 359.

Hakeem Mansoor Ali Saheb relates his own story: "I was travelling to Madinah Munawwarah as Hazrat Nanotwi's companion. As the Green Dome came into view Maulana took off his shoes and started to walk barefoot in the direction of the musjid. I did the same. There were so many sharp stones on the road, that very soon I could not bear it and put my shoes back on. For a young pathan lad like myself it was too much. But Maulana who was a very feeble and weak person continued to walk barefoot on those stones for several miles until late into the night. Then I realized that in the face of love, stones and roses are the same." — Sawanih Qasimi, vol. 1, p. 156.
Maulana Ahmad Hasan Amrohawi says: 'At the time when I met Maulvy Mahmood Hasan in Shahjehanpur, I asked him: "Did you meet Maulana?"
He said: "No."
Then I said: "Let us go and look at the serai (inn)."

On arrival there we asked the man who writes down the names of the inmates and residents of the serai: "Is there anyone here by the name of Khurshid Hasan?"
He said: "Yes."
We found Maulana sitting in one of the rooms.

The next morning we went to the debate. Along the way we had to cross a river. We were on foot. Maulana went into the water and crossed over but his trousers became wet. On the other side he took off his trousers and put on a lungi. He wrung the trousers to dry out and put it on a stick which he carried behind him just like the villagers. In this way he reached the place set aside for the debate." — Arwaah Thalaathah, p. 276.

Maulana Ahmad Hasan relates that a man once invited Maulana Qasim to eat with him. It so happened that on that day it was raining and the man did not go in time to fetch him. Maulana went along himself. When he arrived there the man said: "Hazrat it was raining today, so I could not cook the food."
Hazrat replied: "But you must be having something cooked here."
The man said: "Yes."
Maulana said: "In that case we will eat that."
He produced some cooked vegetables and Maulana ate it. At the end he said: "Well, now your da'wat has been fulfilled." — Arwaah Thalaathah, p. 274.

Maulana Thanwy says: "Maulana Nanotwi's outward appearance was neither that of a scholar nor that of an ascetic. It was more the appearance of one filled with divine love. His majlis was like the gathering of friends. He used to wear thick clothes. Once while going from Deoband to Nanotah, a farmer thinking him to be from among them, asked him: "What is the price of cotton yarn at the market today?"

Maulana answered: "Bhai, I did not get a chance to go to the market today."" — Husnul Azeez, vol. 2, p. 152.

Hazrat Maulana Yaqoob Saheb was such a person who had no qualms about getting up from his class to go and ask another teacher to explain any part of the kitaab which he did not understand. Apart from that he was also a very sensitive person and very weak in body, but at the same time he was a very handsome person looking like some royal prince.

Maulana Yaqoob relates that once Maulana Nanotwi together with his students were once invited to go and eat mangoes at someone's place at Amliya, a few miles outside Deoband. Maulana and his students walked to the village and after eating were leaving to return to Deoband. As they were about to leave, the host put a whole lot of mangoes in front of them to take with, without even sending a carrier with to carry the load. All he said was: "Take this with you."

Maulana's share was bigger than that of the rest. All of them wrapped their fruits in their clothes and carried it. Maulana did the same, when he became tired of carrying it on one side, he shifted it to the other side and so he went on. When he finally reached Deoband, his arms were very exhausted and tired. Then he put the bundle on his head, saying: "Why did I not think of this plan before?" He came with the bundle on his head, walking through the market while from all sides people were respectfully greeting him. He replied to their greetings as he went along, not feeling ashamed or embarrassed in anyway. What humility! These people had absolutely no ego. — Husnul Azeez, vol. 4, p. 240.

During my time spent in the company of Hazrat Saharanpuri over seventeen years, I cannot mention the amount of times I have seen incidents portraying his humility. From the first time I met him on

my arrival in Saharanpuri in 1328 until the time I said farewell when I left Madinah Munawwarah in 1345. I had seen it time and again. Furthermore, I had been his travelling companion many times. He would think nothing of picking up the luggage together with his attendants. At the time of boarding a train or getting off he would always carry some luggage. When the attendants insisted that he give it to them, he would say: "There are big pieces of luggage. Carry that." I have attended many invitations with him. I have never seen him go to sit at the specially reserved seat of the host without the host insisting on it. He would sit at the nearest available spot, but if the host insisted he would take the seat of honour.

Once there was a difference of opinion between Hazrat Thanwy and some other Ulama on a certain mas-alah. Maulana Thanwy wanted to make Hazrat the arbitrator between them, and made the other party also accept Hazrat Saharanpuri. The details are found in 'Khawan Khaleel' page seven. Hakeemul Ummat says: "Maulana's reply to being appointed as arbitrator is worth noting. He wrote: 'This humble one is not, as far as his knowledge and understanding goes, capable of being a judge in a matter between eminent scholars, but because I wish to fulfil the command of elders, I humbly submit and will decide according to what appears right in my view.'"

Thereafter Hakeemul Ummat writes: "His humility and submission was such that it had reached a state of perfection." — Khawan Khaleel, p. 8.

Hakeemul Ummat also says: "Maulana had within him the humility of the saintly predecessors. In questions where there were difficulties, he was never shy of consulting even his juniors and in the event of being satisfied, he had no qualms about accepting their replies."

Then after quoting Hazrat Saharanpuri's noble attitude, he further writes: "In this matter some of Maulana's special qualities came to the fore: Firstly there was his humility; secondly, his deep piety, thirdly his great regard for following the sunnah, and fourthly, he did not insist that his view was the correct and authentic one. In actual fact, when one has such deep insight into matters, will that insight not lead him to the correct answer and judgement?"

Hazrat Thanwy also refers to the invitation of Shaikhpurah, wherein both Hazrat Thanwy and I participated. Hazrat Thanwy writes: "Once I went to a very big jalsah in Saharanpur. (It was the annual jalsah of Madrasah Mazahirul Uloom). The day before the people of Shaikhpurah invited Hazrat Saharanpuri and some other gentlemen to have a meal with them. Then for the following morning another gentleman invited them for breakfast. Hazrat accepted and we went to Shaikhpurah. After the meal, we spent the night there. The next morning it was raining, but because Maulana had promised to go, we set forth. On the way, we met the person who had invited us. I was also present. Maulana called him and informed him that we had arrived. He explained that he had had no hope that we would return so early in the morning and had consequently not made any arrangements. Maulana replied: "That is all right."

Then the same man asked us to come the next morning. "Maulana Thanwy then comments: "Through his words, I became very angry. Because Maulana was a pious man, I said nothing. I was also invited to go. When Maulana told me of this, I said: "Hazrat at that time of the morning I am not hungry."

Maulana replied: "If you are hungry then eat with us. But if you are not hungry then just sit down with us." I agreed to that.
The next morning we all went there. I was still very angry. Food

was served upstairs. I excused myself and went downstairs. I did not say anything to the host in Hazrat's presence, but called him downstairs and reprimanded him in strong terms never to trouble the pious people like that again. I told him: "Even if Hazrat had not come to Shaikhpurah, you should still have made the arrangements for the meal. Please see that you never do such a thing again." The man repented of his deed." — Arwaah Thalaathah, p. 386.

(In my opinion this story illustrates Maulana Thanwy's humbleness more that Hazrat Saharanpuri's because in spite of his anger and discomfort, he went to the invitation at the request of Hazrat Saharanpuri. And in the presence of Hazrat he even refrained from scolding the man. He took him aside and then reprimanded him.)

In 'Tazkirah-e-Khaleel' it is mentioned that during the life-time of Hazrat Gangohi, Maulana Saharanpuri never entered anyone into bay'at and if ever anyone insisted, then he would dictate to him: "I hereby make bay'at to Maulana Rasheed Ahmad Saheb at the hands of Khaleel Ahmad."

During the time of the compilation and writing of 'Bazlul Majhood', if ever it so happened that a scholar of some repute arrived and stayed for a couple of days, Hazrat would present him with the written manuscript to check through and to indicate any faults to be rectified. In fact Maulana Abdur Rahman, who later became the Sadr Mudarris of Mazahirul Uloom was permanently responsible for checking the manuscripts, which he did diligently. Whenever he made any marks, Hazrat would look through those parts thoroughly and make amendments.

There is an incident recorded in 'Tazkirah' of which I know. Hazrat was never proud of any of his qualities and was never

stubborn. On one occasion Hazrat went to Thanabhavan to discuss the mas-alah of the invalidation of salaah with women performing salaah next to you or in line with you. Hazrat who considered the Hanafi verdict to be well-founded, discussed it with Maulvy Ahmad Hasan who considered it weak. Hazrat asked him: "Please listen to my explanation and then say what you have to say."

Before Hazrat could complete his discussion, Maulana Saheb interjected. In the end voices were raised and the debate became quite heated. Finally, Hazrat remained silent.

When Hazrat was about to leave for the station, he himself started to speak and put forth his hand saying: "Maulvy Saheb, if I have in any way offended you with insulting words, please pardon me." Still Maulana Ahmad Hasan said nothing.

(Later Maulana Ahmad Hasan was removed from Thanabhavan. Maulana Thanwy also had problems with him because he was quite over-confident of his views in academic matters.)

I have heard that in his earlier years Hazrat Shaikhul Hind used to be well dressed, almost in royal princely attire. Later, when wearing khaddar (course cloth) he appeared such that those who saw him would not immediately recognize him to be a Maulvy. Maulana Thanwy says: "Just as in his youth his elegant manner made him dress in fine suits, so now too in his extreme humility he wore such simple clothes and shoes and was so simple in his appearance just like the poor and indigent ones. From his bearing no one could deduce that he was an aalim or that he had any distinguishing characteristics of knowledge, wealth or honour." — Al-Noor, vol. 2.

When Hazrat completed writing the translation of the Qur'aan, he gathered all the Ulama of Deoband which included his students and attendants and said: "Brothers, I have completed the translation of the Qur'aan. Have a good look at it. If you like it, let it be published, otherwise leave it."

Mentioning this, Hakeemul Ummat said: "Allahu Akbar! What boundless humbleness." — Al-Noor, Sha'baan 1939.

Hakeemul Ummat also says that Shaikhul Hind had said: 'On many occasions I had wanted to go to Gangoh to acquire Hazrat Gangohi's permission to transmit hadith. But every time the following thought prevented me. What if Hazrat should ask me: "What do you know about hadith?" What will I answer? This silenced me.'

Allahu Akbar! What humbleness!

Maulana Thanwy says: "I have neither seen nor heard that Hazrat Shaikhul Hind ever performed Imaamat. During classes some uncouth students said some very rude things, but he neither reacted nor became angry."

Of those who had seen the great differences between Hazrat Shaikhul Hind and Hazrat Thanwy regarding the issues between the Muslim League and the Congress, many are still alive today and subsequently many kitaabs had been written on the topic. My own kitaab 'Al-I'tidaal' also deals with this subject. From it one can understand the actual difference of opinion. That was a time when emotions ran high. It was during those days in Shawwaal 1333 that Shaikhul Hind left for Hejaz, from where he was exiled to Malta. It was also during that time that two of Hazrat Shaikhul Hind's letters addressed to Hazrat Thanwy were printed in 'Al-Noor' under the heading of 'Zikr Mahmood':

To: One best endowed with qualities of virtue, Maulana Ashraf Ali Thanwy (whom Allah had raised in rank above many men).

Assalamu Alaykum Wa Rahmatullahi Wabarakaatuh.

For a long time I have been longing to hear of your health and on one or two occasions I have heard of you through mutual friends. May Allah keep you and everyone connected with you in sound health.

I have met a Bengali friend, Abdul Majeed who is returning to India and aims to visit you. I have decided to take this opportunity of writing this note to you and sent it with him. Alhamdulillah I and all my family are well. I have come to Makkah Mukarramah in early Rajab and have been here since then. I request of you to make du'aa for my "husnul-khaatimah" and success in both worlds.

Kindly convey my salaams to Maulvy Shabbir Ali Saheb, Maulvy Muhammad Zafar Saheb, Maulvy Abdullah Saheb etc. I was indeed very sorry and saddened by the death of Maulvy Yahya and Maulana Qamaruddin Saheb. Inna lillah! May Allah shower His mercies upon them. Salaam to you and to all connected with you.

Mahmood.
Makkah Mukarramah.
Thursday, 12th Muharram

The second letter reads:

To Maulana Ashraf Ali Thanwy, possessor of grand qualities.
Assalamu Alaykum Wa Rahmatullahi Wa Barakatuh.

Your letter greatly pleased me. Through the prayers of sincere friends I am well. May Allah increase His blessings upon you all. Accept the best regards from all of us. Salaam to you all.

Mahmood.
From Deoband,
Sunday, 2nd Shawwaal.

Maulana Thanwy says: "Maulana Shaikhul Hind was noted for treating his students in such a manner that one would never say he was not the servant of the gathering. He used to treat his attendants and those with whom he had close contact like his ustads or the respected Ulama, in such a manner that any stranger would find it difficult to say who the junior was and who the senior. If that was the way he handled his juniors, you may well imagine how he treated his seniors. He never had the habit of demanding any request from his attendants. Most of the time he himself would carry the food for his guests from his house and feed them.

On one occasion at my request he attended the dastarbandi jalsah of the Madrasah Jami'ul Uloom in Kanpur and at my insistence stood up to deliver a lecture. At that time Maulana Lutfullah of Aligarh was also present and arrived during the deliverance of the lecture while Maulana was busy discussing a very interesting and intricate topic concerning ma'qoolaat (logic). We were quite happy that he discussed this because there was doubt in some people's minds as to whether our Ulama still possessed this art. However as soon as Maulana Shaikhul Hind saw Maulana Lutfullah arriving, he ended his lecture without completing the discussion.

Maulana Fakhrul Hasan, who because of being a classmate of his and having an informal relationship with him, later said to him: "Bhai, why did you stop? This was the right time to continue the discussion."

Shaikhul Hind replied: "I also thought of that but I stopped because I realized I was busy lecturing to expose my learning and not for Allah's sake.""

I have also heard from reliable people that Shaikhul Hind was once requested to lecture in Moradabad. After putting forth many excuses he finally agreed reluctantly and spoke on the hadith: "One jurist (faqih) is heavier upon the Shaytaan than one thousand (aabids) worshippers."

He gave his translation of the word "ashad" [in the hadith] as being "heavy". In the gathering there was also a very old aalim who was known by the name "muhaddith". He got up and objected to this translation, claiming that Shaikhul Hind had translated it wrongly, saying that it was not permissible for such a person to deliver a lecture.

Thereupon Shaikhul Hind answered: "I knew from before that it was not permissible for me to give a lecture and I tried to excuse myself but these people would not accept my word. Now your observation has endorsed my earlier statement to them."

Shaikhul Hind immediately stopped lecturing. The crowd was quite angry and upset but because of their respect for Shaikhul Hind, they remained silent. Instead of being displeased Shaikhul Hind went to sit respectfully at the feet of this aalim, saying: "Hazrat, if I can be made aware of my mistake, I will in future avoid making the same mistake."

He answered: "You translated "a-shad" as being "ath-qal" (heavier). That is not mentioned anywhere. You should translate it as "a-dar" (more harmful)."

Shaikhul Hind informed him that he had translated it as "heavier", based on the hadith.
He asked: "Where is that?"
Shaikhul Hind replied: 'In the hadith it is stated that someone asked Rasulullah, Sallallahu Alayhi Wasallam: "How does the revelation come to you?" Rasulullah, Sallallahu Alayhi Wasallam, replied: "Sometimes it comes like the ringing of a bell and that is harder (heavier) on me."'
Here the meaning must be "ath-qal" and to use "adar" would be very wrong."

When Maulana quoted that, the man remained silent. However Shaikhul Hind did not rejoice at this, and the aalim did not have the courage to publicly admit his mistake.

Mufti Mahmood relates on the authority of Qari Muhammad Tayyib Saheb: 'When Shaikhul Hind was about to leave for Hejaz, from where he was exiled to Malta. He came to our house and said to our grandmother, (the wife of the late Maulana Nanotwi): "Respected mother, I have never yet been able to be of any service to you. I am very ashamed of myself. Now I am leaving on a journey. Please give me your shoe."'

She gave her shoe to him from behind the curtain. Hazrat Shaikhul Hind took the shoe and placed it upon his head, crying: "Forgive me, pardon my shortcomings."'

Mufti Saheb also relates the following story from Qari Tayyib Saheb who says: "Once close to Maghrib time, at the end of the majlis, when people were getting up to go for salaah, my brother Maulvy Taahir stayed behind. Shaikhul Hind went into the ladies section of his house, brought some warm water and told my brother: "Perform wudhu."
My brother asked: "Please give me the lota (pitcher - jug)?"

Then Shaikhul Hind said: "Do you know who I am? I am the slave of my pir's house (Hazrat Nanotwi).""

The very life of Aa'laa Hazrat Maulana Abdur Raheem Raipuri was a picture of humbleness and humility. Among all our elders his humbleness was well known. Once during his lifetime, Hakeemul Ummat Maulana Thanwy visited Raipur and exclaimed: "Allahu Akbar. In this garden every single leaf of the trees is draped with humbleness."

Maulana Ali Mia (Maulana Abulhasan Ali Nadavi) writes in his Sawanih of Maulana Abdul Qadir, quoting Maulana: "I do not wish to praise my Hazrat because that will also entail praising myself. Actually my Shaikh was the imaam of tasawwuf. I lived in his company for fourteen years and throughout that period I never heard one word of self-praise from him. Love for praise and honour is such a thing which will never leave the lips of the sufis....."
— Sawanih Qadiri, p. 143.

Aa'laa Hazrat generally disliked solid baked-brick buildings. Therefore until the end of his life the Baagh Musjid remained built of raw bricks, with a straw roof. I had seen it many times in my childhood.

In 'Tazkirah-e-Khaleel' Maulana Meeruty writes that once a doctor accidentally gave Hazrat Khaleel Ahmad a poisonous medicine. Maulana very soon started vomiting and became seriously ill. All those who loved Hazrat and had any connections with him were very worried and displeased with the doctor. Hazrat, on seeing the doctor's regret and the resentment of his attendants was quite upset. Hence, whenever the doctor came to him, he made him sit by his bedside and if ever he took any kind of medicine, he consulted the doctor. If he found it suitable, he advised it to be

taken. Hazrat talked to him in such a manner that the doctor got the impression that Hazrat had faith in his ability.

Then he told his attendants in a sympathetic voice: "Look, this Hakeem Saheb is a benefactor to me. Any man can make a mistake, but whatever he had done was out of love and kindness. Please do not be displeased with him, otherwise I will be upset. Remember the real doer is Allah and whatever happens, happens with His will. So who of us has any right to reprimand another?"

During Hazrat's last haj a crowd of about one hundred people accompanied him. In Bombay (Mumbai) it was not possible to find seats for all of them on the boat. There were only enough tickets available for Hazrat, his family and special attendants. However, it was not acceptable to him to leave without them. As for those who were in a hurry to leave, he sent them off and he waited fifteen days for the next boat, with the rest. Many people requested him to proceed while the rest could follow, but he did not accept the suggestion as it could possibly cause them disappointment.

On arrival in Makkah Mukarramah they discovered that his friends had made his room very comfortable with many carpets and cushions. It was noted that Hazrat Sahebzadah Hakeem Mas'ood, son of Maulana Gangohi was also coming soon. Maulana Abdul Qadir Raipuri gave up his room for Hakeem Saheb and he used to say: "For a faqir like myself any place, wherever I sit, will be comfortable. When my assistants are here, it is most inappropriate that Hakeem Saheb should suffer any discomfort."

When Hazrat Saharanpuri arrived he showed displeasure at the fact that Hazrat Raipuri had given up his room, saying: "These people had prepared all this for your comfort."
But he insisted: "Hazrat, it is not right that the servant should

live in luxury while the Master (Hakeem Saheb) should be uncomfortable."

In the end Hazrat Raipuri's assistants arranged a nice place for him. Be that as it may, his actions were are exemplary to us.

Once Haji Wajahuddin, a mureed of Hazrat Gangohi came to Raipur at night. He was so tired that he just lay down to sleep. When he woke up during the night, he saw a man at the foot-end of the bed, pressing his legs, so softly, such that the person pressed should not wake up. Initially, he thought it must be someone whom Hazrat had instructed but when he looked properly, he discovered that it was Hazrat himself. He was so shocked that in consternation he jumped up from his bed, saying: "Hazrat, what is this?"

Hazrat answered: "What is wrong? You are tired. Lie down, this will make you comfortable."
He replied: "No Hazrat. Pardon me, I repent from such comfort, where you are the one to press my legs."

If ever a person is the personification of humbleness then from head to toe Hazrat Raipuri was that person.

On one occasion a person with a gold ring on one of his fingers visited Hazrat. Seeing Hazrat's hospitality and exquisite manners, he became very impressed. At the time of departure he asked Hazrat to make du'aa for him. Hazrat took his hand and replied: "I will definitely pray for you. But there is one thing which I wish to request from you. Please accede to it. The shari'at has prohibited a man to wear rings of gold. If you desist from this sin which does not bring any pleasure, the du'aa will be accepted."

When the man heard this, he was ashamed of himself and a sweat broke out on his brow. He quickly removed the ring from his finger.

Maulana Aa-shiq Ilaahi says: "Once Maulana Yahya and I visited Aa'laa Hazrat Raipuri. He used to be very informal and friendly with both of us. When all had left him, he said: "I have a problem. It is said in the hadith that a believer has the desire and longing to meet his Lord. I do not find this in me."

Maulana Yahya said: "Hazrat, that desire comes at the time of death. You are not busy dying at the moment."
He took a deep breath and said: "I am in the process of dying. That is why I have this worry. Why don't I long to meet Him?"
Maulana Yahya replied: "Hazrat, that is a blessing to us because it means that Allah has as yet postponed your death. When it comes, this longing will be there, stronger than any other desire."

Hazrat recovered and lived even after Maulana Yahya who had passed away suddenly. Thereafter he again became quite ill and during this illness he longed to visit Madinah Munawwarah. In fact he made the intention of performing haj. At that time I visited him. He respectfully asked all the others to leave and me to remain. Then he said: "I was longing for you to come, to tell you of something in my heart. I have made a firm intention of setting forth on the first available boat for haj."

I replied: "Hazrat, I must congratulate you on your courage. You are scarcely able to turn in bed and yet you intend travelling to Hejaz, such a journey which even strong young men fear. How will you go?"
He replied: "Young and old travel this way. If someone should only throw me on a train, Insha-Allah, I will proceed."

I saw that this over-powering longing would not leave him and started to agree with him: "Yes, Hazrat, for him who has courage, Allah is the Helper. When you have made this firm intention, you will surely reach there."

He exclaimed: "Alhamdulillah, you have agreed with me. Now there is one special request. Only Hazrat Saharanpuri from among my elders is left whose permission is to be sought. I leave this to you. You must acquire his permission for me."

I immediately understood that this desire, which caused him to long for Madinah Munawwarah, was a result of the invitation from Rasulullah, Sallallahu Alayhi Wasallam, The time for haj was still far off and I wished that he should remain alive till then. Hence, I replied: "Yes, I will indeed seek permission from Hazrat Saharanpuri and I have strong hope that he will not refuse InshAllah. Who knows? It is even possible that Hazrat himself may travel for haj and that you may accompany him."

When he heard this, his face started shining. He said: "Alhamdulillah, Alhamdulillah."
Then he sat up by himself and continued talking for quite a while.

During his illness, Hazrat had given up all his possessions, upto the very clothes he wore, as a present to Maulana Abdul Qadir Raipuri and had told him that he was borrowing them from him. He gave away everything except thirteen hundred rupees which he gave to Maulana to keep as a trust. He said: "This is your and my haj expenditure."

As the haj season came nearer, Hazrat's sickness increased and he became weaker. Now it could be seen that death was at hand. When he too realized that there was now no chance of going for haj, he called on Maulana Abdul Qadir to bring the thirteen hundred rupees and distributed it, as he did not want to meet his Lord while he possessed anything of this world. At this time he could only visualise the Ka'bah. It was only a few days later that the time came for which he was longing.

Hazrat Saharanpuri saw in a dream that the sun set while the world was clouded in darkness. He rose at night and performed tahajjud and nafl prayers, whereafter he sat down looking worried. His wife asked him: "Why is it that contrary to your normal practise? You do not lie down after nafl prayers? Why do you look worried? What is the matter?"

He explained the dream to her and said: "The interpretation can be either this: That Maulana Mahmood Hasan is imprisoned in Malta or that Maulana Abdur Raheem's health has taken a turn for the worst."

That same morning Hazrat left for Payloo where Hazrat Raipuri had been brought during his final illness for a change of air and environment. After Maghrib, Hazrat requested that Esha be performed early. Hence people thought he was requesting this because of his tiredness. Esha was performed at its earliest moment. Hazrat went to lie down on a charpai in the room next to Hazrat Raipuri's.

Suddenly the last moment arrived. Hazrat quickly went from his room into the next one. Maulana Raipuri saw Hazrat and held his hand to his breast. Hazrat started to recite and within a few minutes Hazrat Maulana Raipuri passed away at twenty one minutes past eleven. *Inna lillahi wa inna ilayhi raaji-oon.*

There are thousands still around who had seen Hazrat Maulana Abdul Qadir Raipuri. In humbleness, he was the very epitome of his Shaikh. It was the direct result of his humility that in spite of Aa'laa Hazrat's advice that he should become bay'at to Hazrat Gangohi, in the early stages he felt himself unfit for that. (For details see Sawanih Qadiri). His reply to Aa'laa Hazrat's advice was: "I am aware that whatever you have achieved spiritually, is as a result of Hazrat Gangohi's guidance. But my inclination is towards

you. If there is any problem with my boarding and lodging here, I myself will be responsible for that." — Sawanih Raipuri, p. 59.

A lot of Hazrat Raipuri's mujahadaat has already been mentioned under the heading "Mujaahadaat". We have already related how he was quite prepared to eat any kind of raw, burnt or baked roti and how he even chewed tree leaves and how he feared to lodge any complaint about the cook to Hazrat because Hazrat could possibly tell him: "Well, if you want to have good food, go somewhere else."

We have referred to Hazrat Raipuri in various places in this 'Aap Beati' and it will be difficult to repeat everything here. We also mentioned how Hazrat Raipuri once went to Thanabhavan. Maulana Thanwy said to him: "I have been to Raipur before. Don't you remember me?"
He replied: "Hazrat how could I remember you. At that time I was a non-entity in Raipur without any distinguishing features. Perhaps you will remember that there was one of Hazrat's attendants who repeatedly came to him with a tattered blanket covering him and a turban."
Maulana Thanwy replied: "Yes, I do recall."
Maulana Raipuri said: "That was me."

Because of his humility, Maulana Abdul Qadir Saheb grew great in the eyes of Aa'laa Hazrat Raipuri and all Aa'laa Hazrat's special duties were transferred to him. He even gave all his clothes to him, so as not to possess a thing. However, out of humbleness, he never wore these clothes. He was also the imaam.

He himself relates: 'Once I had only one pair of clothes and went to wash them at the river. I always used to wash it, dry it and put it on again, but on this day it took long to dry. I had to perform Jumu'ah. Hazrat was waiting for me. When I arrived, Hazrat said: "Maulana, why did you delay so long?"'

I remained silent. Hazrat asked again and again, until finally I answered: "Hazrat my clothes took long to dry out. That is why I am late."

In anger Hazrat said: "But you have my clothes. Why did you not use that? Must I burn them?" This distressed me, but still I never had the courage to wear Hazrat's clothes. — Sawanih Qadiri, p. 71.

Aa'laa Hazrat made him his successor and indicated this in word, deed and by signs of hinting in this direction. For many years after Aa'laa Hazrat's demise he chose not to live in Raipur. He was mostly in the Punjab and on tours. When however the longing to visit Raipur became too much, he came to Behet and stayed at the residence of Shah Zahid Hasan for a few days, from where he daily went to Raipur by car or on foot. No one would have thought that he looked upon himself as the successor to Aa'laa Hazrat. Shortly before his death, Aa'laa Hazrat asked Chaudry Siddeeq Saheb, whose lands were next to the khanqah, to build a house. When after Aa'laa Hazrat's death Chaudry Saheb built the house in accordance with the promise, Maulana Raipuri told him: "I am not in need of a house. Just build for me a thatched roof structure."

However Chaudry Saheb said: "This was Aa'laa Hazrat's wish." Hence he took the opportunity in Hazrat's absence while on tour, to build a solid house, with a sitting room and inner court and extra rooms. To this day this is known as Hazrat's khanqah.

During Hazrat Saharanpuri's haj journey of 1345 Hijri, Hazrat Raipuri was also in Madinah Munawwarah. I can still remember how, in spite of being a Shaikh himself, Hazrat used to sit in extreme humility and in utter respect in the majlis of Hazrat Saharanpuri. We who were attendants never showed as much respect as he did and to see it brought envy into us. He was quite

distressed that his own followers did not show the same urgency in attending these majlises as he did. I have already mentioned it.

Maulana Ali Mia writes: "The manner in which Hazrat Raipuri explained his own experience of Hazrat Maulana Abdur Raheem Raipuri's self-annihilation and selflessness, so too is the experience of his mureeds regarding himself. He never uttered a word in self-praise. With him there was absolutely no love of fame."

He continues: "During the last haj of 1369 Hijri, I was in his company daily for almost three months. Some friends told me of some very strange and miraculous incidents. Never once on this journey did Hazrat utter a single word of his high rank or explain any kashf or anything extraordinary. Apart from the haj, he never once uttered a word which would let the people have more faith in him. If ever they heard anything personal from him, it was his nothingness, denial of any high rank and his earthliness. It was never his habit to explain the intricacies of tasawwuf or ma'rifat. Mas-alahs were asked from the Ulama. If ever a question on tasawwuf was asked, and Hazrat Shaikh or some other aalim was present, the question was directed to him. If however, it was insisted that he answer, he would reply in his own simple terms, and he always avoided using such words from which the depths of his insight could be gauged. However the scholarly could understand the depth. And no matter who was in the majlis - learned or ignorant - he was never shy to admit his ignorance of any mas-alah, irrespective of what impression those people may form." — Sawanih Qadiri, p. 247.

There is one other speciality of Hazrat Raipuri and that was that if ever any of his contemporaries were mentioned in his presence, and if one was ignorant of the facts one would think it was a mureed speaking about his beloved Shaikh. And if ever his name was mentioned in the majlis of other elders, it also appeared as if

the most eminent Shaikh of the time was mentioned. — Sawanih Raipuri, p. 304.

On one occasion a certain person came from Thanabhavan quite displeased and disillusioned and he mentioned what he experienced there. Hazrat said: "Hazrat Thanwy is also my Shaikh." Thereupon the man remained silent.

The great love and faith Hazrat Raipuri had for Maulana Madani was very clear to all. If ever in a majlis anyone ever dared to criticize Maulana Madani, he would in passion expound Maulana Madani's virtues and qualities while openly declaring his confidence in him. On one occasion some people criticized Maulana Madani's political stance and his political involvement upon which Hazrat replied: "Bhai, if I had the health and strength I would travel with him and act as his servant wherever he went; and I would serve him in his simplest of needs."

Hazrat was also a great fan of Maulana Muhammad Ilyaas, the founder of the tableeghi movement. He never called him anything else except Hazrat Dehlawy. He also took great pains in sending his mureeds to Hazrat in Delhi and he himself used to visit Nizamuddin regularly, staying there for several days at a time.

Hazrat acted very humbly to both his elders and his juniors as can be very well seen from Maulana Ali Mia's biography of his life. We cannot mention all the incidents here.

During Hazrat Thanwy's era, politics was the order of the day. Being the Hakeemul Ummat it was necessary for him to guide mureeds and murshids to avoid the evils of the day. The result was that the general public and even his close contacts hardly had time to see his humbleness.

However it is often that amidst all the beautiful qualities of the elders, it sometimes appears that some special one of them is overlooked. I have on numerous occasions seen Hazrat Thanwy in his daily dealings with his fellow men acting with such humility that I envied him.

Hazrat himself writes about his manner of tarbiyat: "This (harsh) form of tarbiyat is very much contrary to my temperament and nature and at times I feel very sorry afterwards. Very often I cry later and admonish myself, telling myself that instead of saying this, I could have said that, or in this particular manner (i.e. with softness), and instead of prescribing this I could have suggested that (an easier alternative). But, at the time, "islaah" was my objective. If ever, islaah is not the aim, then I act with more tolerance and am forebearing. That is my actual temperament and nature - not to turn away from anyone and to keep myself the same to all." — Ashrafus Sawanih, vol. 2, p. 63.

Hazrat Thanwy says: "I am a man of sharpness, not harshness and extremism. In fact I give consideration for the feeling of others and their ambitions to such an extent that even those with deep perceptions cannot understand. Through Allah's grace I even give consideration for far-off possibilities which come to mind immediately, and Allah grants the ability to avoid these pitfalls. As a result I sometimes become angry; that I take such care on a mureed's behalf, while he acts un-caringly." — Ashrafus Sawanih, vol.2, p. 46.

Hazrat also says: "I always pardon those who criticize and abuse me."

Many people still remember having seen my late father. From his simple clothing and ways no-one would have thought him a Maulvy. His clothes also looked off-colour. My Hazrat

Saharanpuri's clothing used to be washed at Shah Zahid Hasan's place at Behet. A man used to come from there every Saturday to fetch his dirty clothes which he took off on Fridays, to take to the dhobi's (washerman) house. I always used to wonder how it was that there was hardly any difference between the clothes taken off and the clean clothes he put on, except that the clean clothes were ironed.

Shah Zahid Hasan always used to request my father to send his clothes with Hazrat's but he always replied: "My clothes are not such that they are worth being washed by a dobhi (washerman)." He very seldomly had his clothes washed by a dobhi. Most of the time an assistant or my mother used to do the washing and he would put them on again the next Friday.

My maternal uncle, Maulana Rida-ul-Hasan lived a princely life. During the winter and summer months he had various sherwanis made and very often when my father visited Kandhlah he gave him one or two for winter or summer. They both had the same built. He used it but I cannot remember my father ever having had one sewn for himself. He also always gave him one or two kurtahs and trousers. The two of them were not only relatives, but also friends, classmates and had a very informal relationship. They also stayed together in Gangoh. Hence my father had no problems with wearing his clothes.

During the time he stayed in Gangoh as well as during the time he was Sadr Mudarris, when they sat down to eat my father would mix all the curries brought by various attendants from various houses, in one big plate for them to eat together. In this plate there would by meat, curry, dhal, vegetables, etc. In winter he would mix everything together and heat it for a while before they all sat down to eat.
My ustad Maulana Abdul Lateef Saheb was one of those who used to bring food from his house. Nazim Saheb was a very sensitive and elegant type of person, but because he had such a close

relationship with my father, he ate heartily. At times he even had meat brought from the market which he would cook and afterwards mix with all these curries. It used to be so delicious that there was nothing else like it. (Maulana Aa-shiq Ilaahi also mentions this).

However, my father liked meat very much. During the time when my mother stayed in Saharanpur my father ate food from home. At other times he used to order from the market (as was already mentioned), and this too became part of the mixture. In the discussion on Shaikh Ali Muttaqi in 'Ikmalush Shiyam' I mentioned that this was Hazrat Shaikh's habit.

I do not remember that my father had ever requested that mother cook anything specific. My mother used to cook according to her own liking and used to put on the dastarkhan (table-cloth) whatever she liked. It is related in 'Tazkirah-e-Rasheed' that once some nice roti and kormah was sent to Hazrat Gangohi's place. After eating Hazrat came to the khanqah and asked my father: "Bhai Yahya, did you have something pleasing to eat.?"

My father answered: "Hazrat, lentils is very delicious, but whatever comes to fill the stomach has to be liked."

Hazrat then said:

کیا کہوں جرأت کہ کچھ بھاتا نہیں   کچھ تو بھایا ہے جو کچھ بھاتا نہیں

What courage do I have to say that I have earned (eaten) nothing,
I have earned something, which is I have earned nothing.

The incidents illustrating the humbleness of our elders are so numerous that if one wishes to refer to them all, one will fill many volumes. In fact my friends have suggested that I remove this

section from 'Aap Beati' as was the case in 'Akaabir ka Ramadhaan' and it should be printed separately. Who knows? Perhaps in the next edition, that is exactly what may happen. I tried to be concise but as one goes on, so many incidents come to mind, with the result I have to leave out many things.

CHAPTER THIRTEEN

THE INTELLIGENCE OF THE ELDERS

I HAVE ALWAYS considered my elders to be very clever, sharp and intelligent, but at the same time they were also very patient and tolerant although quite perceptive. Very often I have found them to be very alert in understanding the real situation without showing any reaction on their faces to indicate that they have understood. I now intend mentioning some of those incidents which I remember.

The stories concerning the cleverness of Shah Abdul Azeez are quite well known and quite interesting. It is written in 'Arwaah Thalaathah' that when Shah Abdul Azeez's kitaab 'Tuhfah Ithna Ashariyyah' reached Lucknow, the nawab, who was the ruler of the area, asked the shi'ah mujtahids to write a refutation thereof. One mujtahid, Dildar Ali Khan undertook to write it. However Shah Saheb had written his kitaab in a very eloquent and inimitable style which he could not match. Hence he offered to supply the material for 'Qiblah wa Ka'bah' and asked Mirza Qateel to do the printing, so that the reply to Shah Saheb could be given in a factual manner with good style. But Mirza Qateel declined saying that he was unable to match Shah Saheb's style of Persian. He further mentioned: "There is a certain prostitute in Delhi with whom I

have contact. Once I used all my capabilities to compile a letter to her. She took the letter to all the capable men of letters to reply it. None of them were able to do so. Then finally she was forced to go to Shah Saheb. The moment Shah Saheb saw the letter, he immediately dictated a reply. That letter has been lying with me for six months, but up to now I am unable to reply to it. So now you can well imagine: How can I write a reply to 'Tuhfah'?"

Mirza Qateel declined, and the mujtahid himself wrote a reply. The nawab presented the reply to Mirza Qateel asking him: "How is the reply?"
Mirza answered: "If you promise not to be displeased, I will give my opinion."
Nawab replied: "Say what you have to say."

Mirza said: "The truth is that our 'Qiblah wa Ka'bah' does not even know how to name his kitaab. Shah Saheb presented a "tuhfah" (present) and our 'Qiblah wa Ka'bah' has answered it with a sword (he named the kitaab Zulfiqaar)."

Then the mujtahid asked: "But what do you say about the style?" He replied: "How can you compare the work of the villager from Jais with the elevated work from the master from Delhi?" — Arwaah Thalaathah, p. 43.

On another occasion an English naval officer came to meet Shah Saheb and said: "I believe you are a Master of every art. Do you know something about naval affairs and sailing?"

Shah Saheb started discussing such things about sailing that the Englishman found that he was unaware of many things that Shah Saheb mentioned. Then Shah Saheb said: "During my childhood I read a kitaab on these things and I have just told you what I remember thereof."

On another occasion two qawwals came to him after they had a difference of opinion on some matter of classical music, and they made Shah Saheb the judge between themselves. Both sang in front of him. Then he told one of them that he was right. Then in private he told the other where his fault was. The man was very surprised. Thereupon Shah Saheb said to him: "In our childhood we used to go to maktab. A certain Hindu musician had rented a room on the top floor of a building that was on our way. While passing there, we used to hear him sing. In this way I know these things which I now remember." — Arwaah Thalaathah, p. 47.

In this same kitaab are many stories about Shah Abdul Qadir Saheb. Maulana Nanotwi relates: 'There were two persons of lesser intelligence in this family: One was Shah Abdul Qadir and the other was Shah Ishaaq Saheb. Maulvy Fazli Haq and Maulana Sadruddin used to say that the members of this family were very well versed in religious sciences like hadith, tafseer, etc., but were not very well versed in the rational sciences. Hence, one day, when these two were going for studies, and before the two of them could reach Shah Abdul Azeez, Shah Saheb ordered that one carpet be spread outside the musjid and another inside it, and that when Fazli Haq and Sadruddin arrived, they should be made to sit there. This was done. When they arrived Shah Saheb was informed and he came to sit near them. He said: "Bhai Fazli Haq and Bhai Sadruddin, today I do not feel like teaching. I feel like discussing some rational subjects (ma'qoolaat). Tell me, which mas-alah of the mutakallimeen is such that it can be said that it is weak."

They replied: "Hazrat, practically all the views of the mutakallimeen are weak and without solid basis. But one particular mas-alah is very weak indeed." Shah Saheb said: "Alright, you bring the arguments of the philosophers and I will argue on behalf of the mutakallimeen."

They replied: "Very well." The conversation and arguments commenced and before long Shah Saheb defeated them. Then he told them again: "Tell me which mas-alah by the philosophers is weak?"
They mentioned a specific theory.

Then Shah Saheb said: "Now, you two bring forth the arguments of the mutakallimeen and I will argue on behalf of the philosophers." When they were defeated, Shah Saheb said to them: "Brothers, you two are under the impression that I am not well versed in the rational sciences. Actually, it was because I consider those sciences as inadequate and a lot of nonsense that I stopped taking an interest in them but still these sciences come to kiss my feet."'

Khan Saheb also related: "I have heard from the elders that those conversations took place with both persons. But Maulvy Ahmad Ali Khairabadi and Maulvy Majid Ali states that it only took place with Mufti Sadruddin." — Ibid, p. 51.

It is written in the biography of Maulana Ismail Shaheed wherein Mullah Nawab Shah says: "I was only fifteen years old when I used to lead my blind ustad Hafiz Daraz Saheb to Maulana Ismail Shaheed's place which was when Maulana used to reside in Peshawar. Hafiz Saheb asked Maulana a few questions concerning maaqoolaat and Maulana answered in very clear and comprehensive terms. When Hafiz Saheb was quite satisfied and about to leave, Maulana told him: "Hafiz Saheb, I now have one question to ask of you."

Hafiz Saheb waited, heard the question and answered. Then Maulana counter-argued with another question and again Hafiz Saheb answered. Then Maulana gave another counter-argument and again Hafiz Saheb answered. This happened a third time and

this time Hafiz Saheb became very angry. Without giving an answer he started abusing Maulana in a rude manner and actually manhandled Maulana so that his turban fell off. Maulana picked up the dust-covered turban and put it back on saying: "Hafiz Saheb, I have answered so many of your questions, but now when I ask just one, you become angry.""

Maulana Gangohi says: "Maulana Ismail Shaheed was such an intelligent person that he would dictate notes to different people sitting in front of him on five different topics in such a manner that once they had started writing none of them had the opportunity to pause and wait for him to continue."

Hazrat Gangohi also says: "Once Maulana Rasheeduddin Khan Saheb, one of Shah Abdul Azeez Saheb's students, known as the cleverest of the mutakallimeen, while teaching a class of students said: 'Maulana Ismail Saheb is well acquainted with deeniyaat but does not have much interest in ma'qoolaat.'

It so happened that while Maulana was ill with fever Maulana Rasheeduddin came to visit him. Maulana Ismail told him: "Maulana, my thoughts are quite in disarray as a result of this fever, and my mind wonders about such and such a mas-alah of the philosophers. I now have these various objections against their theories."

He mentioned the objections and Maulana Rasheeduddin remained silent.

When he returned his students said: "You said Maulana Ismail has no interest in ma'qoolaat."
He answered: "Undoubtedly, that is what I said. But now my opinion is this that even if Aristotle and Pluto had heard Maulana's objections, they would not have been able to answer him.""

A certain person was named Muhammad Kale (Black Muhammad). He wanted to mention his own name in a line of poetry with rhyme, and asked many persons to help him. Most of them declined, saying: "Muhammad was light in colour. He was not black. How can we cause it to rhyme?"
When he came to Maulana Ismail Shaheed, Maulana immediately recited a line:

ہر دم نام محمد کا لے

"Take the name of Muhammad, Sallallahu Alayhi Wasallam, at every breath."

It is written that a certain person was earnestly looking into and studying the kitaab 'Shams Bazighah', trying to understand something which did not make sense to him. Shah Ishaaq Saheb was in the musjid and asked him: "What kitaab is it that you study so earnestly?"

The person did not pay any attention. Then after a while Shah Ishaaq again asked the same question and again there was no reply. Then Shah Saheb left. On the third occasion Shah Saheb came to sit down by his side and asked insistently: "Show me what kitaab this is and what it is that you are studying so earnestly." Finally he answered: "It is 'Shams Bazighah'."

Then Shah Saheb asked: "Which portion are you struggling with?" Rather reluctantly he showed him. The reason for his not paying attention to Shah Saheb's question was that he believed Shah Saheb and his family did not understand ma'qoolaat.

Shah Saheb looked at the section and said: "I am sure your ustad (teacher) explained it in this manner.... And now your mind tells you this......"

The man was surprised as Shah Saheb had spoken the truth. Then Shah Saheb started explaining the correct meaning of the section concerned. — Ibid, p. 101.

Maulana Gangohi was such a perceptive and observant person that once when he entered the musjid for Esha he said: "An earthen lamp has been lit in this musjid today."

At Maulana's place Esha was generally performed after one third of the night had passed. On hearing Maulana saying this, some people inquired and it was discovered that at Maghrib time an earthen lamp had been lit. The effect of which Maulana could still perceive at Esha time.

Hazrat Gangohi was extremely meticulous about following the sunnat diligently. It is taught in the hadith that one should first put on the right shoe and that when one emerges from the musjid you should put your left foot out first. People were quite keen to see how Hazrat would act upon both sunnats at the same time. They saw that he first put his left foot out of the musjid and placed it on top of his sandals. Then he put his right foot out and put it into the sandals. Then only did he put his left foot into the sandals.

Once Hazrat Gangohi was going for Istinja. When he reached near a wild-fig tree, he suddenly stopped and said: "I get the smell of tobacco." He left. One of the attendants looked thoroughly and found some paan spit which had already become dry. He scraped it off and cleaned the area. Then he said to Hazrat: "Now it is no more."

In spite of being so exceptionally perceptive, Hazrat was also very tolerant and if he had the slightest notion that someone may be hurt by a remark of his, he would remain silent, or he would perhaps hint about something to one of his attendants.

Once a few persons, whose clothes were smelling of sweat were sitting with him. For fear of hurting their feelings, he could not openly reprimand them. He turned to Maulana Yahya and said: "Maulvy Yahya, you should sometimes clean your clothes. Look there is a smell of sweat emitting from your body." — Tazkirah-e-Rasheed, vol. 3, p. 53.

Hazrat said this although it was very well known that my father, right up to the end, was very fond of washing himself a lot, especially while staying in Gangoh.

All his senses were very well developed and in this respect there are some very astonishing incidents. Maulana Khaleel Ahmad wrote: "My brother Abdur Rahman says: 'I was very fond of drinking tea and used to boil and brew it myself. When Hazrat drank it, he said that there was a taste of 'raw' water (unboiled water) in it.

Then one day I decided to brew the tea so thoroughly that the vapour would become the water. Hence for several hours I boiled the water. When the tea was ready and given to Hazrat, he again said: 'There is the taste of unboiled water in this tea.'

I said: 'Hazrat, you must be imagining all this.'

Then I remembered that I had brought some milk from home to add to the tea. I inquired whether there was not perhaps water in the milk. I went home to find out, and discovered that some of the house people had added water to the milk.""

One day Maulana Sayed Ahmad Saheb (Maulana Madani's brother) was throwing tea from one cup into another to cool it off. A while later Hazrat said: "From its shine, it appears that it is now ready to drink."

During the time when Maulana Habibur Rahman Deobandi used to brew Hazrat's tea, it happened on several occasions that Hazrat complained of the smell of raw unboiled water in the tea. Maulvy Saheb allowed the tea to boil more and more but still the complaints continued. In the end he was quite disdressed and did not know what to do, as the water had indeed been well boiled. Finally he discovered that the cups in which the tea was poured had merely been washed and not allowed to dry properly. Thereafter he had the cups properly dried before filling them with tea. Hazrat drank the tea and said: "Today there is no smell of unboiled water."

Hazrat's guests used to sit and eat in his audience room and after the dastarkhan was lifted after eating, the place was always thoroughly swept. Yet, if afterwards Hazrat arrived he would always be able to say what was served. Once he arrived and said: "I get the smell of 'koth-meer'."

Inquiries were made but nobody could account for it. Later it was discovered that a few leaves had been thrown into the pot while it was cooking.

The stories of his sharp reflexes and perception are so astonishing that those who did not experience these things with him will never believe them. One day after Jumu'ah there was a large crowd around him. It so happened that Maulana Muhammad Ilyaas the younger brother of Maulvy Yahya, who was then only about ten or eleven, quietly came into the gathering very stealthily, sitting at the back in one corner.

Hazrat immediately raised his head and said: "I get the fragrance of a child."

Then someone said: "Hazrat, Muhammad Ilyaas has joined us."

On another occasion the son of Numberdaar Fazli Haq - Ikramul Haq - came to perform Maghrib salaah. Hazrat did not know who was present. When Hazrat started leaving for home and passed near Ikramul Haq he stopped and said: "I get the smell of something like Numberdaar."

Then only did someone tell him that Numberdaar's son, Ikramul Haq, was standing close by. — Tazkirah-e-Rasheed, vol. 2, p. 58.

[Note: Hazrat had gone blind at the time of these two incidents. — translator]

While dealing with the aadaab of students we mentioned an incident of how Hazrat Gangohi once gave a lecture in favour of the Hanafi mazhab. One of those who became very much impressed, said: "If Imaam Shafi'i had heard this lecture, he too would have changed his view."

Hazrat replied: "Towbah! towbah! If Hazrat Imaam Shafi'i had been present at this moment, this lecture of mine would only have been a criticism to his view, which he as a mujtahid would have answered adequately."

There are also stories illustrating the high intelligence and sharpness of mind of Hazrat Maulana Nanotwi. Nawab Azam Ali Khan had an employee who was the best story-teller in Delhi. He was also at one time the story-teller of Bahadur Shah Saheb, and was a shi'ah. He had the special gift of being able to imitate anyone so meticulously that there was no difference between the real person and his impersonation.

One day Maulana came to Khurjah and was invited to the home of Azam Ali Khan. This story-teller asked Maulana: "I want to ask you something. What constitutes the ability to become a khalifah and

how is it that Abu Bakr, Radhiallahu Anhu, became the khalifah when Rasulullah, Sallallahu Alayhi Wasallam, did not appoint him as such?"
In reply Maulana said: "I will answer you. But please do not interject while I am speaking. When I have finished, you may reply or ask."

The story-teller agreed and Maulana continued: "Is it not so that when a wrestling teacher becomes sick or is unable to teach at a time when he has to teach, he appoints one of his students or understudies to teach wrestling? Similarly when some prominent person or ruler has to go somewhere, he tells his son or some capable official to take over on his behalf. Such appointed persons then perform the tasks. This will be the practical appointment of a successor. This type of appointment is much more stronger than to just say: "After me so-and-so will be my successor." Keep this first point in mind.

Now listen to my second point: Islam consists of four practical fundamentals; salaah, zakaat, haj and saum, but of the four, two are basic, while the other two are subsidiary and followers of the first two. Thus, salaah is basic and fundamental (asli) while zakaat is (taabi') to it, i.e. (subsidiary). This is so because salaah is direct contact with Allah to present yourself in person at His door to glorify Him. Zakaah, on the other hand, means to give generously to the needy ones. The relationship between the two is like this: A person comes to the door of the Master five times a day to glorify and worship Him. He, then commands the worshipper to take a portion of those gifts and favours which are received from time to time and give it to those poor and needy ones along the way to the royal court. It is quite clear that one's main aim is to present oneself at the door of the Lord to worship Him and secondary to that is the giving of charity. It is for this reason that almost in all places where Allah has mentioned salaah, zakaat too is mentioned.

Now similarly, haj is connected directly with Allah as it also entails presenting oneself at the door of Allah to show one's love and devotion to Him, while fasting means the breaking down of one's passions, such passions and lusts generally are things that prevents the exhibition of that love. Fasting means to dispel those lusts and passions born out of our renegade nafs am-maarah (evil-commanding self). This is the reason for thirty days being made compulsory and for haj coming after Ramadhaan. For each month three days fasting per month gives us thirty days. Now all those are added together to be fasted in one month, so that all the evils wrought by the nafs am-maarah against the love of Allah over a period of ten months can be worked out of the system through thirty antidotes, to once again cleanse the nafs and allow one to be fit to present himself at the door of the Master. When this has been done in Ramadhaan, one is given permission on the first of Shawwaal to answer the invitation of Allah by coming to His House i.e. haj starts.

This will be like a king inviting his subjects to a royal celebration and asking them to come dressed in their best dress and having taken a bath and having perfumed themselves thoroughly. It is clear in this instance that the main aim is to attend the celebrations and festivities while being well dressed and well-perfumed are secondary objectives.

From this we deduce that salaah and haj are main objectives while zakaat and fasting are subsidiary ones. Now listen to my actual purpose for mentioning all this: Rasulullah, Sallallahu Alayhi Wasallam, appointed Sayyidina Abu Bakr, Radhiallahu anhu, as the Ameer-ul-haj to lead the Sahabah, Radhiallahu Anhum, for haj during his lifetime and in spite of all the other Sahabah, Radhiallahu Anhum, being present, he did not give this responsibility to anyone else. From this (i.e. Abu Bakr, Radhiallahu anhu's appointment to one of Islam's major, basic pillars), his practical

succession to Rasulullah, Sallallahu Alayhi Wasallam, is proven. And through it, his appointment to saum is also established.

Then it should be remembered that during Rasulullah, Sallallahu Alayhi Wasallam's final illness, he requested Abu Bakr, Radhiallahu Anhu, to lead the Sahabah, Radhiallahu Anhum, in salaah as imaam. Rasulullah, Sallallahu Alayhi Wasallam, appointed him in spite of the fact that all the other Sahabah, Radhiallahu Anhum, were present. From this appointment to another major and basic fundamental, his appointment to be the successor of Rasulullah, Sallallahu Alayhi Wasallam, is established in a practical demonstration. From this, succession to the other duties like zakaat, jihad etc., is also proven. So what is the reason for not accepting Abu Bakr, Radhiallahu Anhu, as the authentic khalifah? And how can it ever be said that he did not possess the required capability? Who can say that the capability of khilaafat was only present in Ali, Radhiallahu anhu?'

Maulana explained all this in considerable detail and it was so interesting as I had never found any other lecture of his. It is a pity that I do not remember the whole lecture. The lecture made such an impression on the story-teller that he immediately repented and joined the ranks of this Ahlus-Sunnat. — Arwaah Thalaathah, p. 221.

Maulana Habibur Rahman says that although Hazrat Nanotwi was a very active and energetic person, he was also very sensitive indeed. While lecturing once, a very ugly person came and sat down in front of him. This caused Maulana to stop talking. He could not continue. This caused a stirring in the gathering, with the result the man moved away. Only then could he continue speaking. — Ibid, p. 257.

Maulana Habibur Rahman also says: "It often happened that Maulana Nanotwi while lecturing would stop in between for some seconds. Someone asked him: 'What is the reason for stopping in the middle of your lecture?'
He replied: 'The point is that in discussing a topic there are various lines of explanations. I stop in order to consider which line to take.'" — Ibid, p. 258.

While discussing the educational programme of my elders, I mentioned that an English engineer announced that one and a half lakhs (150,000) rupees would be given as a prize to anyone able to divide a triangle's angles into three parts and prove them to be equal. A certain magistrate of Muzaffarnagar, after much research and hard work proved it. Many enquirers who knew geometry well advised him to claim the prize after proving his calculations. However, the magistrate felt that if Hazrat Nanotwi had looked through his work and considered it correct, only then would he claim the prize.

Hazrat Nanotwi once came to Muzaffarnagar. The magistrate asked Doctor Abdur Rahman who later became a special assistant to Hazrat Gangohi to allow him a few minutes with Hazrat. When Hazrat sat down in the train he presented his research to him, asking Hazrat to take it with him and have a look at it.

While waiting for the train, Hazrat stood there looking at it and explained a major mistake. Because this magistrate was an expert, he immediately understood and cancelled the idea of claiming the prize.

There are many other stories illustrating Maulana's intelligence and sharp brain. We have already mentioned how he used to teach 'Euclaydas' (Geometry of Euclid) and if he had to draw any diagrams, he picked up the carpet and drew on the ground with his

finger while explaining to the students. He neither required instruments nor compasses.

'Husnul Azeez' says that Maulana Muhammad Yaqoob Saheb solved problems posed in 'Euclaydus' and other questions regarding geometry while performing wudhu. The teachers of the local school used to come and ask him for assistance. Maulana used to say: "When I face a (geometrical) problem, at a glance, my mind does not immediately grasp it, then I know that (on my own accord) I will not be able to grasp it."

Hazrat Hakeemul Ummat says: "When Hazrat Gangohi lost his eyesight I would never go and sit in his majlis quietly. When I arrived, I use to announce: 'Hazrat, Ashraf Ali has arrived', and when I was about to leave, I said: 'Ashraf Ali seeks permission to leave.' If I just sat down quietly, it would be very near to being a spy. By informing him of my coming and going, it meant that if, perhaps he wanted to say something which he would not like saying in my presence, then he would be aware." — Arwaah Thalaathah, p. 575.

The extreme sharp-wits of Hazrat Thanwy is well-known and well illustrated from the stories about him. In fact we may say that almost all his actions and advices were based upon his intelligent perception. At the same time Hazrat was extremely meticulous. As an example we mentione a memorandum drawn up by him regarding the items in his possession.

Amaanats of:
Room 1: All copies of 'Rafi-ul-dank' which are unbound are for free distribution and belong to Haji.....

Room 2: All copies of 'Hadiyyah Sunniyyah', 'Taqleelul Ikh-tilaat Ma'al A-naam' and 'Asraarul-Ibaadah' are also for distribution and

belong to Haji...... The same is to be done with these as were done with all other amaanat. Furthermore the material and clothes found tied with string are for distribution among the poor. It is my duty to distribute them.

Room 3: The long writing desk belongs to Maulvy...... and is to be returned to him.

Room 4: The clock in the sehdari belongs to the madrasah.

Room 5: The chart of Ramadhaan which hangs on a peg of the wall on a wooden frame is not mine.

Room 6: All the envelopes which are placed on the lowest shelf of my desk as well as all those on the shelf near the southern door of the sehdari belongs to others, except the letters which are mine. The names of the owners are written on the kitaabs found there and are to be given to them. Similarly the empty envelopes which are un-numbered are the reply-paid numbered cards, and are to be sent back to the senders thereof. So too, the self-addressed cards and envelopes, which came for fatwas to be answered, are to be collected from those copying fatwas and sent back to the senders. Should the numbered envelopes for the fatwas not be found, the senders are to be informed that their self-addressed stamped envelopes went missing. Those envelopes on which the word 'luqtah' are written are to be distributed in terms of 'luqtah' regulations. Similarly those on which stamps are pasted but have no address, are to be also treated as 'luqtah'.

Concerning the contents of purses and envelopes:

1. This sum was from Haji..... for the preparation of the manuscripts of 'Mawaa-iz'. He must be informed and his permission sought for the use of this money in other directions as is required. The work on 'Mawaa-iz' is to be stopped and he

must immediately be informed. Upto the time that the work is discontinued, the amount required for the work must be taken from this sum.

IMPORTANT!

In the same envelope as the above there is another sum placed in the envelope separately. It is placed separately because, with the owner's permission, I have borrowed this sum for personal use. I have however, returned it and placed it in this envelope. I am not yet exempt from returning it, so if before this sum reaches the owner, it should be lost, this amount is to be recovered from my estate.

If however my estate has already been distributed among my heirs, it is to be recovered from my heirs proportionately, because paying debts takes precedence over division to heirs.

2. This sum belongs to ....Khan Saheb and is for lighting the madressa courtyard, bathrooms etc. Permission may be sought from him or his heirs to use this sum for something else.

3. This sum comes from .... and has been given to me for the .... Musjid. It is to go back to him.

4. The address of the owner of this sum is .... He did not inform me what the sum was for and has not replied to my letter of inquiry. He is to again be asked and if up to one month there is no reply from him, it should be used for the publishing of some part of the work concerned with 'I'laa-us-Sunan'.

5. This sum is zakaat received from .... Khan Saheb. He is to be informed that Ashraf Ali's suggestion is that it should be given to both his wives to distribute among the poor. Thereafter, whatever Khan Saheb suggests, is to be done.

6. This is the same as number five, but there is also a sum of sadaqah included. My suggestion is that permission be requested from him for distributing the sadaqah among students and zaakireen.

7. This sum belongs to .... and with the owner's expressed permission, was lent to Maulvy .... It is to be recovered and in terms of ...., permission be utilized elsewhere. If it is not recovered, it is to be taken from my estate and sent to the owner. When afterwards, it is recovered, it should be returned to my estate (or heirs). Should .... exonerate me and exempt me from paying it back, his pardon is to be accepted and the sum added to my estate.

IMPORTANT:

Those who had sent amaanats to me are to be asked to calculate the time it was with me and to inquire through fatwas whether there is not perhaps zakaat payable on these sums. The monies sent for khatam have not been noted as being of those sums which are compulsory to return to the owners because perhaps the owners actually intended these sums to be used for the khatam. Hence I am actually looking after these sums. However, should the Ulama's verdict be other than this then the work is to be stopped and the owners informed by card, paid for from my wasiyyat. If however, fees are needed for money orders, this too may be taken from there. The complete addresses of all are available with Hafiz..... Saheb. And any sum not sent on my name, is to be excluded from this. Similarly, if there should be any change in the intentions of senders, those sums too are to be excluded from this."

Further if in noting down these wasiyyats, I have made any mistakes or unwittingly have erred through misunderstanding, then I declare that at all times the shari'ah ruling is to be ascertained and acted upon. In fact if any reader of this wasiyyat, who is not an

aalim, should study it at the hands of an aalim, he will find great assistance in writing his own wasiyyat and it will also help in executing the wasiyyats of others. — Ashrafus Sawanih, vol. 3, p. 127.

The wasiyyats of my elders have mostly been published or printed in their biographies. The wasiyyat-namah of Shah Abdul Raheem Raipuri has been printed by me and thousands of copies have been distributed. Similarly my father published the wasiyyat-namah of Hazrat Gangohi in pamphlet form and distributed them far and wide. This complete wasiyyat-namah has also been published in 'Waslul Habeeb'. Here is a short extract from the first part thereof:

"Commencing with the praises of Allah and salutations on Rasulullah, Sallallahu Alayhi Wasallam, I state that this wasiyyat is a general one which all should see and act upon. I advise my wife, children and all friends to hold fast onto the sunnat at all times and to follow the shari'ah. Even a little action contrary to the sunnat should be looked upon as very grave and so also these various worldly customs and traditions. I also advise that love for delicious things and beautiful clothing are things leading towards worldly and deeni harm and these should be avoided. Further, the effort to try and do more than what one's ability indicates, is something which leads to humiliation and all-round disgrace. To treat people in an ill-tempered manner and in an unmannerly fashion, is something which calls forth the displeasure of Allah. Such a person lives such, that he is despised in this world, and in the hereafter he will have to suffer humiliation.

Remember, that obedience to Allah and even a little good work is the best companion a man may wish for. Those elaborate functions at the time of weddings and sorrow are never free from bid'at. Do not look upon such things as being insignificant.

Note that to act contrary to shari'at in carrying out these family traditions and to remain silent for fear of breaking or upsetting family relations or to try and do more than what your ability allows, are not good things at all. The retribution for such failures in this world is quite great.

Note also that extravagance and wastage are bad things about which the shari'at has given grave warnings. The Qur'aan even calls such people the brothers of Shaytaan.

When I die, it is my wish that you should as far as is possible and as much as your ability allows, send thawaab (reward) to me. Do not perform any elaborate functions which are contrary to shari'at. Whatever you wish to do, let it be in accordance with the sunnat, and keep on the path of sulook.

Let it be known that I do not owe anybody anything so you need not worry about that."

The intelligence and sharp-wittedness of my late father is quite clear from his hadith lectures which have now become quite well-spread, after being published. Even Ulama praise his ability for writing a long discourse in very short and concise terms. He used to say: "After having completed daurah hadith in Gangoh, I stayed for a while in the service of Aa'laa Hazrat. Hazrat passed me a fatwa question which had arrived from Rangoon in Burma, which dealt with interest and also contained many questions which dealt with the shares of a company. I replied in detail and when Hazrat heard my reply, he was very happy. That same day he handed his seal of authority to me so that I may continue to write fatwas and put his seal on it. He did, however tell me to ask him if I had anything to ask......

Initially there were the general daily questions and if there was apart from these any other special mas-alah, I used to read the question to him first. Thereafter I used to listen to his concise reply which I would then mould it into a detailed reply."

In 'Tazkirah-e-Khaleel' there are various incidents mentioned. It is mentioned there: "Maulana Yahya's academic prominence and his depth of knowledge regarding the rational sciences are well known and admitted by all. The Ulama of his time were astonished at his ability. But even more astonishing than this was the fact that he studied those kitaabs on the rational sciences by himself, without the help of an ustad. He used to say: 'Of all the kitaabs on literature, I only studied about nine 'maqaams' of 'Maqaamaat' with an ustad. The time when the ustad used to come walking from home to madrasah or from the madrasah to his home, was when I used to take lessons from him. Very often the ustad used to say, I do not know the meaning of this word. Please check its meaning in the dictionary.' "

These stories have also been mentioned in 'Aap Beati'. His natural intelligence is quite well known in our family. I myself have heard from my father who relates on the authority of his mother that my grandmother had very little milk. For this reason he was given the milk of his aunt, but for as long as she did not perform ghusl, put on clean clothes and scent, he would not drink of her milk. During his milk-drinking days he already had memorized one and a quarter parah of the Qur'aan and at the age of seven he had completed memorizing the full Qur'aan, and started his Farsi (Persian) studies.

My father also used to say: "The Hakeems of Delhi had impressed upon me the eating of buffalo legs because they said my sense of perception was very strong. For this reason for a long time in Delhi I was given buffalo paayah (hooves) to eat."

CHAPTER FOURTEEN

THE TASARRUFAAT OF THE ELDERS

THE STORIES OF the elders' 'tasarrufaat' - solving problems through spiritual means are famous and well known all over. At the same time they are also very astonishing. However these achievements were never very much spoken about as they always discouraged that a fuss be made thereof. I know of quite a lot of these 'karaamaat', but because my elders did not approve of exclaiming and disclosing them to the general public and because I myself do not like such disclosures I wanted to refrain from mentioning them. Hence, instead of a detailed chapter on these things, I will mention only a few incidents by way of example:

It is written in 'Arwaah Thalaathah': "Once during the era of Shah Abdul Azeez a man became affected by jinn. His relatives took him to Shah Abdul Azeez, Shah Ghulam Ali and various other saintly people, who all blew on him, and gave taaweezes but to no avail. Shah Abdul Qadir was not in Delhi at the time. When he arrived the man was brought to him and immediately after blowing on him, he became better.

When Shah Abdul Azeez heard of this he asked: "What kind of "amal" did you perform?"
He answered: "Nothing special. I only recited Surah Alhamdu."

Shah Saheb asked: "In what special manner did you do so?"
He replied: "No special manner. I only recited it concentrating on the shaan - Yaa Jabbaar!"

Hazrat Hakeemul Ummat writes a footnote on this: "The meaning, which comes to my mind of this, is what I now quote as a possibility viz., among the fully developed saints are those known as the

ahlul-waqt viz., whenever they wish to draw upon themselves any "tajalli", they are able to do so. This I have heard from my murshid Haji Imdadullah. Hence there is a very strong possibility that Shah Abdul Qadir at this time called forth the tajalli "Ya Jabbaar", which helped to dispel the affliction." — Arwaah Thalaathah, p. 55.

In Delhi behind the Jami' Musjid there lived a certain majzoob in whom the people had a lot of faith. From time to time he would come to sit on the steps which led towards the market. He had such an awe-inspiring look about him that most people feared him, and avoided passing near him. At night no one went near his residence. If anyone had to say or ask anything of him they would do so fearfully at the steps and at times he even beat them or threw bricks at them.

One day Maulana Ismail Shaheed wanted to go to his shop, while his friends tried to prevent him. He refused to listen to them and went. When the majzoob saw the Maulana he roared so loudly as he had never done before. The Maulana's enemies were very happy at this because they were under the impression that Maulana would either die, become mad, or perhaps become involved in some calamity. However, the majzoob continued roaring for a while and then stopped.

Then they started talking and about two hours later, Maulana brought the majzoob out and made him perform salaah.

Thereafter he continued to perform salaah and stopped his roaring, while still being slightly mentally deranged. — Arwaah Thalaathah, p. 62.

Stories about Shah Ismail Shaheed's lectures are quite well known. As a result of these lectures of his, the evil-doers became

his enemies. They wanted to kill him but his family took great pains in protecting him.

One night after Esha salaah he came out of the Jami' Musjid from the door that leads to the Red Fort. Maulana Muhammad Yaqoob Saheb went with him asking: "Where are you going? I will not allow you to go alone."
Maulana replied: "I am going to perform a special task. Let me go. Do not come with me."

Maulana Yaqoob says: "I tried my utmost to prevent him but he left alone. I followed him from some distance. In the Khanam Bazar there was a very big house of a well known prostitute, by the name of Moti. Maulana reached her house and called out. A young girl came out to ask who he was and what he wanted."
Maulana replied: "I am a beggar."

When the girl heard this, she went back inside to report that there was a beggar at the door. Thereupon the prostitute sent some money to be given to the beggar, but Maulana said: "I am a beggar who generally sings a song and it is not my habit to take anything without singing my song. Ask your lady to listen to my song."

The girl went in and in reply the prostitute said: "Okay let him come in."

Maulana went in, spread his rumal on the ground and sat down. Then he recited Surah Watteeni. By this time I also reached there. Maulana started lecturing and preaching to all those present in a very impressive manner as if bringing Jannat and Jahannum right in front of them. Many other prostitutes as well as others were present. Before long they were all so affected that loud voices of crying and wailing were heard, as they broke their musical instruments to pieces. Moti and many others repented."

This same story has already been told in a previous chapter in detail. We repeat if here to illustrate Maulana's tasarrufaat.

Stories about Haji Imdadullah's tasarrufaat are also very well known. Once a man asked to become a mureed of Haji Saheb. However he laid down some conditions, one of which was that he would not perform salaah and that he would not stop watching dancing. Haji Saheb accepted both conditions. Haji Saheb had such faith in Allah that whoever came for bay'at, he accepted. Let us see the barakat!

When after bay'at the time for salaah came along, this mureed's body started itching with scabies, especially those parts which are washed during wudhu. He started to wash all those parts except for the masah. Then the thought came into his mind: "Why don't I make the masah also and the wudhu would be performed." He did this and about half the itching stopped. Then the idea came to him: "Well, why don't I also just perform salaah?"
The moment he made the niyyat for salaah, the itching stopped all together.

At the time of the next salaah, the same thing happened, the itching, wudhu and salaah. This is how it continued and the mureed realized what was happening. He said to Hazrat: "You have put a smart policeman over me!" Very soon he was a regular musallee.

Then came the question of watching dancing. The moment the thought came to him, he thought to himself: "This will mean having to go from salaah to see dancing and it will be a very evil and shameless thing to appear before Allah in salaah with the very same face with which one has just watched dancing girls!" That habit too was discarded. — Ifaadaat, vol. 2 p. 315.

Hazrat Nanotwi tells a story about Hazrat Gangohi. He says: "In Hazrat Gangohi's sitting room was a clay water-holder. I took it and drew some water from the well, but on drinking it the water tasted brackish. At Zuhr time I told Hazrat thereof, but he said: "No, the water is not brackish. It is sweet."

I gave him the water-jug and on drinking it, he too realized it was brackish. He said: "Leave this water."

After the Zuhr salaah he asked the musallees to recite the Kalimah Tayyibah as much as possible and he did the same. Thereafter he lifted his hands up in du'aa, praying very earnestly at the end of which he rubbed his hands over his face. When this time he picked up the jug, he found the water sweet. All those in the musjid tasted and found the water sweet."

Afterwards Hazrat said: "The clay from which this jug was moulded comes from a certain grave upon which "azaabul-qabr" is descending. Alhamdulillah! Through the blessings of the Kalimah Tayyibah just recited, the punishment has been dispelled."" — Arwaah Thalaathah, p. 271.

In 1299 Hazrat Gangohi went for haj. A very Interesting incident took place. The boat with which they intended travelling had already left a day before he and his companions had reached Bombay (renamed Mumbai). Another boat was in the harbour but there was still a lot of time before its departure, with the result they had to remain there for another eleven days. The narrator relates: "We boarded the boat but even then the boat remained there. It did not depart on 20th Zil-Qa'dah, neither on the 21st nor on the 22nd. The passengers started worrying, fearing that they would miss the haj, because there were only few days left and moreover they still had to go into quarantine for eleven days. Some people started to leave the boat but Hazrat told us not to postpone or cancel our

intention for haj as we would definitely be able to perform haj. We told the people but still some left. A certain Hafiz Saheb was also with us. He was a man with great love for Hazrat. Hence Hazrat told us to give him a special message not to leave the boat. Hazrat himself advised him but still he went off. This caused Hazrat much distress and sadness. Hazrat said: "He left us. This was wrong. Now haj is not written for him in his future." (Thereafter he made the intention for haj year after year but every time something came along which prevented him with the result that up until the time to his death he was never able to perform haj). Finally our boat left on the 23rd Zil Qa'dah at Asr time. When we passed Aden, all the passengers threatened the boat's authorities: "If you people are going to sail towards Kamran (the quarantine area) we will kill you. Go straight to Jeddah."

The officers were frightened and sailed straight towards Jeddah, there we discovered that the passengers would not be allowed to disembark and that the boat would be turned back to Kamran. The hajis were very disappointed and distressed at this news. A short while later an Arab came aboard and said to us that the port official wanted to be bribed. He advised us to make a collection among ourselves, which he would take to the relevant official to get him to agree to our disembarkment. When this news was relayed to Hazrat he said: "That person is a liar. Do not give him a single cent. We will not be sent back to Kamran. We will surely be allowed to disembark here. It will not be today. Tomorrow we will disembark." The next day an announcement was made that the hajis could all disembark. The fault was not theirs but the fault was attributed to the ship's officers and because of them the boat would have to go into quarantine.

We finally disembarked and reached Makkah Mukarramah on the 8th of Zil Hijjah. Hazrat Haji Imdadullah Saheb came to meet us outside Makkah Mukarramah. I have heard that Haji Saheb said: "If

Maulvy Rasheed Ahmad had not been amongst you, no one would have been able to perform haj."" — Arwaah Thalaathah, p. 283.

Soofi Karam Husain was one of Hazrat Gangohi's special attendants and a good aamil. Once at his home village after having performed his Fajr salaah he immediately became involved with some mundane tasks right up to the azaan for Zuhr.

He, performed Zuhr and once again continued his work until Asr and then till Maghrib. He performed all the obligatory prayers but left out the "wird" and "wazeefas."

A strange feeling overcame him which tried to force him into performing the wazeefas which he had neglected. However, the more Sufi Saheb tried to shrug it off and get on with his mundane tasks, the more the feeling took hold of him until it so happened that his hands and feet became lost to his control and would not continue working. At last he performed Esha and then for several hours got busy enjoying the pleasure of repenting to Allah in sorrow for his neglect. — Tazkirah-e-Rasheed, vol. 2, p. 140.

Maulana Muhammmad Sahiwal who later became a teacher in Darul Uloom, Deoband, once laid down and fell asleep before Esha salaah. He dreamt that he was in Gangoh where the jama'at was about to start performing salaah. He went to join the jama'at and performed wudhu, but before he could join them, the jama'at salaah had ended. He and a few others missed the jama'at and performed it in the musjid courtyard.

After the salaah Hazrat Gangohi came out and in displeasure referring to those in salaah in the courtyard said: "These people claim to be connected with me and yet they are so unmindful of salaah."

The moment he heard these words of reprimand, Maulana woke up and found it to be twelve o'clock at night. He immediately went to perform salaah and took due care in the future.

Hazrat Hakeemul Ummat said: "If one sat in the company of Hazrat Gangohi, then no matter what problems and worries you had, his company was such that a soothing type of tranquility and peace descended upon your heart which removed and dispelled all darkness inside. It was so strong that correctness of belief and steadfastness on deen as well as love and anger for Allah's sake could be observed in all his mureeds. All this was through the blessings of his company. There are numerous incidents to illustrate this."

As for me, I have been fortunate to have received of his grace every time I entered his company and every time he said anything in my presence. In accordance with the hadith: "Whosoever does not express thanks to men, is not grateful to Allah."

There are two things for which I am especially thankful - internal knowledge and external knowledge (ilm zaahiri and ilm baatini).

With regard to the former, the story is as follows: In spite of being a follower of the true and correct beliefs, I had for a time been in error with regard to the differences between the ahlul-haq and the ahlul-bid'ah. Because of this initial error I became involved in various other errors, as a chain reaction. There were some traditions and acts like meelaad, etc., that the ahlul-haq had prohibited the general layman from attending because of some evils there-in, and subsequently they also prohibited the scholars and learned ones. I have always considered those evils to be real and those following that path to be blameworthy, and I always spoke against attending such gatherings.

However, I considered 'those evils' to be the reason for the prohibition and so thought that when this reason (illat) was not found, there would be no need to prohibit it. Hence as for the scholarly and learned ones who are safe from such evils, or safe from falling into them, I thought that there was no point in prohibiting them. In fact I prefered to give them permission to go as I found that their interest lay in attending.

I even assumed that by giving them permission to attend, I actually would get the chance to rectify wrong beliefs because if I prohibited people from attending, the general public would become filled with dislike and resentment which would stop any chance of any "islaah".

For quite a time this was my view and in spite of being all the time involved in teaching I never changed my mind. How can I thank Hazrat enough for putting me right, through a word mentioned to Maulana Munawwar Ali, which he intimated to me. Because of my attitude it so happened that I had close contacts with many such dervishes whose following of the sunnat left something to be desired. In fact I even benefited from them in the line of zikr and shughl. I used to tell myself: 'Take what is good and leave what is bad.' Hence there was quite a bit of visiting each other. I always used to believe that the dogmatic beliefs of the prominent Ulama were correct and they were unlikely to go astray while the layman needed to be warned.

Hazrat corrected my error. Like Rasulullah, Sallallahu Alayhi Wasallam, he never reprimanded anyone directly, in spite of my frequent visits to him. In fact, even more beautiful than that, if ever anyone else used to complain about my views or acts, he himself would hasten to my defence and make ta'weel (excuse - interpret) on my behalf.

Another manifestation of this fault of mine was a consequence of a lecture once given by Hazrat Haji Imdadullah discouraging the excessive expounding on mas-alahs of differences of opinions. He asked me to rewrite and extend it, as I had also agreed with him on the issue.

I read the document in his presence. Because of his habit of not mixing excessively with the masses and because of his good opinion (husni-zan) of people and also because of not being fully aware of the dangers of people going astray, Hazrat approved of my exposition and allowed the booklet to be published under his own name even though the words were in fact mine.

Some people looked upon this booklet as being in support of their bid'aat. I cannot see how they could have deduced that, because in this same kitaab there was an unambiguous rejection of those evils. All that the kitaab contained was some tolerance of those who truly understood.

Hazrat Gangohi discussed the whole issue with Maulana Munawwar Ali, who in turn brought the matter to my notice. I quickly became aware of my fault. But for further education I corresponded with Hazrat. This corrrespondance is mentioned in 'Tazkirah-e-Rasheed', volume one. Through Allah's grace I became fully aware that I had erred, and a major door of knowledge opened to me. When this happened I was also saved from contact with the dervishes. I also wrote a booklet in which I clarified my position for all.

The second favour Hazrat did for me was this: I do not wish to go into much detail because it was a painful experience. In short, although I was quite well bodily, such evil days had overcome me that such feelings took hold of me that I became so tired of life that I much more prefered to die. In such a time Hazrat assisted me tremendously with du'aa, ta'leem and encouragement and

especially with his special attention (tawajjuh) through which my mind was put right and life returned back to me. Soon I started reaping the benefits of Hazrat's blessings.

I will never forget those two favours for the rest of my life. "Whosoever does not thank people are not grateful to Allah." — Tazkirah-e-Rasheed, vol. 2, p. 144.

Hazrat Thanwy also mentioned both these incidents in his kitaab 'Yaad Yaaraan'.

Once Hazrat was busy giving a hadith lesson when a shabbily dressed person came along asking: "Hazrat please cast your spiritual attentions on me."

Hazrat replied: "Bhai, I am only a Mulla. If you have to ask some mas-alah, you may ask. Things concerned with dervishes, should be refered to them."

The man said: "Hazrat, I am tired of life. Are you satisfied that I should commit suicide?"
Hazrat smiled: "All right, let me first finish teaching. Go and sit against the wall."

Having said this, Hazrat continued. During the course of the lesson, Hazrat looked at the man two or three times and then looked back at his students. Just after the lesson was over, the man got up, laughing and went off happily without even greeting. When he was gone some students asked Hazrat who this man was and what sickness he had.

Hazrat replied: "He is a dervish suffering from severe depression. Alhamdulillah he is relieved of it. He was so happy that he left without even greeting." — Tazkirah-e-Rasheed, vol. 2, p. 148.

There was once a pious man who was deeply involved in zikr and shughl. It so happened that he developed the habit of sleeping between Maghrib and Esha. No matter how hard he tried to avoid this, sleep overtook him so heavily that he could not stay awake. He was worried about the fact that in hadith such sleep was frowned upon because of allowing Esha not to be performed at its mustahab time. Hence he tried very hard not to fall asleep but without success.

Finally, he came to the khanqah at Gangoh, arriving at a time when Maghrib salaah was just over and after Hazrat had just left for home. He went to sit on a charpai (bedstead) and in accordance with his habit he felt tired and fell asleep. In a dream he saw Hazrat arriving from home. Hazrat in anger struck him a blow on his back, saying: "What nonsense is this? Why do you act contrary to hadith. Is this time for sleep?"

He immediately woke up and found no one near him. He thought that maybe Hazrat had come along and gone into the khanqah but actually Hazrat had not really arrived from home. He then went to lie on the charpai, but no matter how hard he tried to fall asleep, he could not. Soon Hazrat arrived from home and this man also joined in his company. From that day onwards he never again slept between Maghrib and Esha. If ever he felt like sleeping, the thought about Esha salaah was so uppermost in his mind, that he became completely restless. Only after Esha salaah did he fall asleep. — Tazkirah-e-Rasheed, vol. 2, p. 148.

A certain pious man, a zaakir and a shaaghil stayed in Hazrat's company. His food used to be sent to him from a house in the village and he used to go to the village to lead the salaah in a musjid. Since Shaytaan is always busy trying to mislead everyone, once while going about in this way this man became involved in an illicit relationship with a married lady of the village. He made an

appointment to meet her at a certain place after Esha. No one knew of his intentions.

That night after having pressed Hazrat's legs after Esha, he quietly went off. When he came out of the khanqah the sky was quite clear but as he moved along it suddenly started getting very dark and overcast. When he finally reached the place where the woman was waiting for him it was pitch black and suddenly such a loud roll of thunder was heard that both of them became utterly shocked and became struck with fear. The woman ran off as she feared her sleeping husband would wake up and find her missing.

The man ran back to the khanqah where Hazrat's bed was outside in the courtyard. When he came there he found Hazrat sitting on his charpai like someone who was in deep meditation and casting tawajjuh at another. When he reached his bed which was a short distance away from Hazrat's, Hazrat Gangohi lifted his head up and lay down.

That morning Hazrat in a roundabout manner gave naseehat about controlling one's nafs, expanding the virtues thereof. Hearing these words he was tremendously sorry for the sins he committed. He cried bitterly as he repented. The result was that a few months later he was honoured with khilaafat and sent back to his home town. — Tazkirah-e-Rasheed, vol. 2, p. 148.

The tasarrufaat of Hazrat Maulana Muhammad Qasim Nanotwi is also quite well-known. There was in Khurjah a very pious man, who was very regular in his deeni duties and zikr and was a mureed of Hazrat Nanotwi. It so happened that on a certain occasion he did not attend the musjid for about three days: I thought that he was perhaps ill and went to visit him. When I got there I found him sitting with cotton wool in his ears. I asked him what the matter was and he replied: "I am well, but for the last few days I have been in a

strange azaab (punishment). Whenever a cart moves near me, I fear that it will go over me; And whenever I hear a whip being cracked over the oxen; I imagine it is striking me; And whenever dogs are fighting, I imagine they are biting me. When children run around, I fear they are running over me. I am greatly troubled and therefore I do not go outside. I cannot stand hearing any voices and therefore have put cotton wool in my ears, and do not go outside."

I asked him: "Shall I inform Maulana Nanotwi of your problem?"
He replied: "Please, write to him."
I said: "No, you explain it in a letter to Maulana and I will add it in my letter."

He wrote his condition down and I sent the letter to Maulana who was in Delhi at that time. Maulana wrote back that he would not be able to reply to the letter by means of a letter and wrote: "Tell him to come to me."

He went to Maulana. Maulana did absolutely nothing to him. He only changed the zikrs and wirds and the very next day he was cured of his problem. — Arwaah Thalaathah, p. 220.

Hazrat Hakeemul Ummmat says that he thinks Maulana Qasim Saheb did in fact do some tasarrufaat but kept it secret. Perhaps he only changed the wirds in order to keep his efforts silent. Allah knows best.

One of Hazrat Nanowti's students was Maulana Mansoor Ali. He was a very determined and resourceful person. He himself relates: Once I fell in love with a boy, and was so obsessed with this love that it overtook all my thoughts, I was so badly affected that it caused a hinderance in all my duties. Hazrat perceived what was within me but said nothing. He started a very informal relationship

with me, speaking to me in very informal terms. This is what is called tarbiyyat. Finally he himself brought up the subject saying: "Bhai does that boy ever come to you or not?"

From shame and embarrassment I remained silent. Then he said: "Bhai, this kind of situation does arise in a man's life at some time or other. What is the reason for hiding it?"

He talked to me in such a manner that I had to admit the truth. Soon I also started to talk about the matter in an informal open manner. One day I felt so depressed because this love had made me practically useless. I was worried about what to do and went to Hazrat and said: "Hazrat, for Allah's sake help me. I am helpless. Make du'aa that all thoughts about this boy leave my mind."

He laughed and said: "What is it Maulvy Saheb? Are you so exhausted that all your courage has left you?"
I replied: "Hazrat I have become useless in all work. I am unable to bear it anymore. Help me."
He said: "Come to me after Maghrib salaah."
When Hazrat had finished his awwaabeen salaah at Chattah Musjid, he called me: "Maulvy Saheb!"
I replied: "Hazrat, here I am." I came forward and sat down.
He said: "Give me your hand."

I gave my hand. He placed it on his left palm and covered it with his right hand. I swear by Allah I saw myself standing under the Throne of Allah with noor spreading all around me as if I was in the "presence" of Allah. I started shaking and trembling to such an extent as I had never before in my life started sweating profusely while he continued to rub my hand with his. Then he stopped and said: "Go."

I got up and left. Two days later Hazrat asked me: "How are you?"

I replied: "Hazrat there is not a single bit of feeling left in my heart for that boy."
Then he said: "Praise and thank Allah for that."

Commenting on this Hazrat Hakeemul Ummat wrote a long note on this incident: "This is very similar to that incident to which Hazrat Ubay bin Ka'b, Radhiallahu Anhu, refers to in 'Saheeh Muslim' when he said: "Then Rasulullah, Sallallahu Alayhi Wasallam, rubbed his hand on my breast and I started sweating profusely and it was as if I actually saw Allah...."

In his commentary Imaam Nawawi quotes Qazi Ayaz: "Rasulullah, Sallallahu Alayhi Wasallam, rubbed his hands over Ubay Radhiallahu Anhu's breast so whatever doubts had entered his mind should depart."

Once in Chattah Musjid Hazrat Maulana Yaqoob Saheb said: "This morning in Fajr salaah I nearly fell down dead."
Someone asked: "Hazrat, did something happen to you?"

He answered: "In Fajr salaah I was reciting Surah Muzzammil when all of a sudden tremendous streams of knowledge descended upon me. It was so severe that my soul almost left my body, but fortunately just as sudden as the streams appeared, they left and stopped flowing and I was saved. After salaah I started pondering over this and it dawned upon me that at that very time Hazrat Nanotwi in Meerut was casting his tawajjuh towards me. That was the cause."

Then he said: "Allahu Akbar! Just imagine if that is the effect of a person's tawajjuh upon my heart, then how wonderful and strong is the heart of such a person in whose heart that knowledge lies and just imagine how much strength he must be having to bear the burden of such knowledge!"

The tasarrufaat of Hazrat Maulana Yaqoob Saheb is also well-known. Before the period that the cholera epidemic broke out in Deoband, he had foretold its coming and had warned the people: "A calamity is soon to strike this village. Give sadaqah from everything you have and hope that Allah will avert the calamity."

Some people thought that the madrasah was in need and that Maulana had devised this way to solicit funds from them. When he heard this, Maulana became very angry, shouting: "What! Yaqoob and his children on the one side and the whole of Deoband on the other!"

He repeated this sentence a few times. Haji Muhammad Abid Saheb, while sitting inside his room, heard this and came running out. He asked: "Hazrat, what is this you are saying?"
Maulana asked: "What did I say?"

Haji Muhammad Aabid then repeated the sentence he had heard. Then Maulana said: "Well, that is how it will be!!"
Soon after the epidemic struck and it was so severe and terrible that daily at one time twenty to twenty-five janazas took place. Deoband became practically empty. When the epidemic was over, Maulana looked to the heavens and said: "I had thought that my time had also come. How much longer is it to be?"

Soon thereafter he left for his home village of Nanotah and passed away there. *Inna lillahi wa inna ilayhi raaji'oon.*

Hakeem Mu-eenuddin, the eldest son of Maulana Yaqoob, who is a very short-tempered person, relates: "Once an epidemic of cold fever broke out in the village. It so happened that people took sand from my father's grave and on using it, found it a cure for their ailment. People started taking sand from all sides, as a result that on quite a few occasions we had to throw sand to refill the grave.

We got tired of this. Then I went to the grave and spoke: 'This is your miraculous power, but it is a problem for us. Please note that if after this anyone becomes cured, I will not fill sand in this grave again. People will walk all over this grave with their shoes.' From that day onwards no one was cured after using the sand and people stopped removing the sand."

Maulana Yaqoob's mazaar lies about one furlong from Nanotah on the Delhi-Saharanpur road. It is slightly off the road in an orchard on the left side of the road. Some of the family graves are in the same vicinity. There is a large stone at the headside of the grave.

Then there is also the story of my grandfather Maulana Muhammad Ismail. It is said that there was a large clock in Nizamuddin, which once was out of order and stopped working, while it was hanging against the wall. A watch-maker was called to attend to it and repair it. He looked at it and said it would take about three days to repair. My grandfather gathered all the madrasah children and made them recite Surah Fatihah seven times then salawaat seven times and then blow on the watch. When they had done this, the watch immediately started working again.

The tasarrufaat of Hazrat Saharanpuri is also well-known. The incident concerning the Arya Samaj is very famous and has been mentioned in various writings. Maulana Meeruty writes that Hazrat very seldomly brought his spiritual and karaamat powers into use. He only made use of it at times of great need. In Saharanpur a debate took place between the Muslims and the Aryas. It was to have been held in the district of Tobri but was shifted to Saharanpur.

Hazrat also attended the debate. Maulvy Kifayatullah and Maulvy Ahmadullah were appointed to write the speeches for the two sides

and when Maulvy Ahmadullah became tired Maulvy Kifayatullah alone took over.

During the debate there was a certain young sadhu in fine clothes lying on a bed. When the Muslim debaters spoke he sat up with his head bent forward. It was noted that when the Muslims spoke, their speeches were quite disjointed and unimpressive, so much so that even Maulana Abdul Haq Haqqani could not deliver a flowing continuous speech.

Then the author says: "I sent a note to the chairman of the meeting Mirza Azeez Begg stating that when a Muslim stands up to speak this yogi by sitting with full tawajjuh interferes by influencing him. I asked that Maulana Khaleel Ahmad be informed thereof." The chairman passed the note onto Hazrat. As soon as he read the note, Hazrat also sat down with his head bent forward. This was a time for a battle of wits between the truth and falsehood. It was hardly two minutes later, when the sadhu became so troubled and restless that he got up from his comfortable seat and left the gathering.

Thereafter it was as if all impediments were removed, and the Muslims started discussing with full confidence. Although many untoward things happened in this debate, the result was that eleven people embraced Islam. That same day at the time of the midday meal, Hazrat said: 'I have always had the full confidence as I have at this moment that Islam will be victorious because "The truth will prevail above and not be subdued. But Allah is Great and always have fear."'

At the time of the annual jalsah of Mazahirul Uloom at Saharanpur a large crowd of visitors came along for the occasion. They left for the station afterwards. The Punjab train arrived first. In it a sadhu was seated who had come from Hardwar. Seeing this vast crowd

he asked why there was such a crowd. One of Hazrat's attendants who boarded the train answered: "Here in Saharanpur is a very saintly person whom people come to visit from all directions. These people are now returning home."

The sadhu started asking details about Hazrat and then sat down quietly. The attendant says: "A short while later I found a very strange effect upon my heart. It was like something pressing heavily on my soul and I could not find any cause for it. My heart became exceedingly worried, so much so that although I knew it was day and not night and that I was in a crowd and not alone. I could not understand this fear. Then I found I could not move my tongue.

While I was in this strange state, I suddenly saw Hazrat's image which became reflected on my heart. He ordered me to recite: "Allah is sufficient for me and the best of protectors." Still my tongue could not move. My heart started reciting it. Immediately the pangs of worry and fear started lifting and within a few minutes all was well. Then I heard the sadhu said: "Your guru is truly a great one."

At that time I understood that it was he who had cast a spell over me and I taunted him: "You had a lot of courage to try and show me something. Is that all you could do?" He turned his face away from me and did not speak again during the rest of the journey." — Tazkirah-e-Khaleel, p. 410.

A certain similar incident happened while I was with Hazrat. On one occasion Hazrat went to Muzaffarnagar to meet someone. When we arrived there the man was not home. A Peer Saheb, dressed in very fine clothes, was lying stretched out on a relaxing chair very comfortably. Hazrat went to sit on a simple chair a short distance

away. Very soon the Peer Saheb jumped up in great confusion shouting: "It is very warm, very warm!"

A short while later the man whom we had come to see arrived. Seeing Hazrat sitting there, he was truly very sorry that he had not been informed before of Hazrat's arrival, otherwise he would have met Hazrat at the station.
Hazrat replied: "There was no need for that. I know where the house is." Thereafter after having discussed business with him Hazrat left.

The following story is not one about which I have first hand knowledge but it is quite well-known. At the Mazahirul Uloom jalsah more people arrived than was expected, and there was fear that the food would perhaps be inadequate, Hazrat gave his lungi with which to cover the pot. Maulana Meeruty writes in 'Tazkirah-e-Khaleel': "Once at the annual jalsah more villagers arrived than were expected, so much so that the food would not be enough for half of them. The officials were worried and feared that there being no time to prepare more food, it could be embarrassing. Hafiz Abdul Lateef informed Hazrat of the situation. The cook was exhausted and had no strength to cook again.
Hazrat said: "Cover the pots until I come along."

Hazrat came along, blew on the pots and prayed for barakat. He further ordered that the pots not be uncovered and that the cooks serve from under the covering. Alhamdulillah, the visitors and guests ate and a lot of food was left over." — Tazkirah-e-Khaleel, p. 374.

Maulvy Kifayatullah, a former teacher at Madrasah Islamia in Meerut, was a mureed and connected in bay'at to Maulana Mahmoodul Hasan of Deoband. He was reared in Gangoh. At the time when Maulana was imprisoned in Malta, Maulana Kifayatullah

experienced such strange depressive feelings during his zikr and shughl that he harboured thoughts of suicide, but had no courage to go through with his thoughts. Anyway he felt it was better to die. He wrote a letter to Hazrat relating his problem and in Hazrat's humility he wrote back: "How is it that you consider me capable of being of help in your situation?"

At last he travelled from Meerut to Deoband. From there he bought a ticket to Thanabhavan but arrived in Saharanpur. It so happened that he missed the Thanabhavan train and came to the madrasah where he met Hazrat after Zuhr. Hazrat met him with kind affection and made him sit near him. When everybody had left Hazrat said to him: "I was quite surprised at what you wrote. You are a man of knowledge. How can you write such things? And how can you consider me capable of helping?"

Maulvy Kifayatullah answered: "If anyone should say you are not capable of assisting, then the objection is not against you but against Hazrat Gangohi as to why he had appointed you as his khalifah. I myself had received some training at that door from where you received everything. This is the reason why I have expounded my sorrow before you."

Hearing this, Hazrat remained silent. Then asked: "How are you now?"
He replied: "There is no change."

After Esha, Hazrat heard the whole story in detail. Then Hazrat prescribed the tasbeeh "dawazdahi" with some alteration and said: "A certain man was overcome by a similar situation in Hazrat Gangohi's presence and this is what Hazrat prescribed for him. You will find relief and become able to resume your teaching duties. Leave that zikr through which you have become so troubled."

He recovered and Hazrat made him continue the prescribed zikr. When the time was nearing for him to leave for home, Hazrat instructed him to sit in the room opposite the library in the latter part of the night and recite the zikr so loudly that his voice should reach Hazrat's house, and to sit in meditation (muraqabah) outside the room after Fajr salaah.

Maulana says: "The effect of this zikr was such that I felt as if I was seeing my wounded heart with pus flowing from it and I felt as if Hazrat was cleansing it."

Maulana continues: "After ishraaq Hazrat came along and took me with him into the classroom for his 'Bukhari' lectures. I felt like lengthening Hazrat's explanations. For this I had to needle him and I asked various questions. Then it was like an ocean of knowledge flowing forth as he answered my questions. He gave various answers to each of my questions. At times he even said: "Upon this answer, this objection is raised, towards which the commentators did not refer." Then he would reply to those criticisms. As for myself, my problem left me completely and I was at ease. I told Hazrat that I had bought a ticket to Thanabhavan and he told me to go there, and to come back to Saharanpur for a day on my return. On my return, instead of one day, I remained for two days. This time as I sat in meditation, I felt as if something was filled into my heart from which I was made to feel at ease. In other words on my first visit it was healed, which meant that in the future no further treatment would be required. May Allah reward Hazrat well for having guided me. I can never thank him enough for his help."
— Tazkirah-e-Khaleel, p. 409.

Mufti Mahmood says: "My father had heard this story directly from Maulvy Kifayatullah."

The tasarrufaat of Aalaa Hazrat Maulana Abdul Raheem Raipuri is also very well-known, but as I had said previously, my elders always kept such things very quiet. There is however one story which I had heard from many people. In the mornings Hazrat used to take a walk along the road which lies alongside the river near the orchard. On one occasion he had to cross over to the other side of the river. He simply spread his lungi on the water and as if in a boat he crossed over. Hazrat Meeruty writes that Allah had bestowed Hazrat Raipuri with tremendous tawakkul and because of this his madrasah was not in need of any special fund collectors. He had a special independant manner and as such all his needs were fulfilled by Allah. At the time of trials he never faltered nor doubted.

Once one of his attendants Mulla Abdul Azeez, who was the manager of the madrasah, told him that all the flour supplies of the madrasah had been used up. The wood was also finished. Henceforth there was not a single bit of flour nor any money. Hazrat heard this and remained silent. In his heart he said: "Ya Allah, Most Generous, these are Your people who are busy teaching Your Word. Will they suffer starvation? Ya Allah, this is Your work. You know best. If it should be that You desire them to starve, grant patience."

That night they used up the last flour. Hazrat was not worried at all, and the thought of borrowing from anyone did not even enter his mind. In the morning a student went for a bath to the river and came back running and telling Hazrat that a lot of wood was coming down the river. Hazrat was so happy that his face shone with pleasure. He said: "Allah had sent a means towards your feeding. Go and collect as much wood as you can."

All the students went to bring the wood. Within two hours they collected so much wood that there was harldy any place left to store it. Now there was still the need for the flour. Two hours later

the postman came along and brought a money-order for Rs 150. It was addressed to: Madrasatul Qur'aan, to be used for madrasah expenses.

Hazrat said: "I asked the name of the sender and when I was told, I realized that I knew no such person. I told the postman that it must be for someone else as I did not know the sender. However the postman insisted that it was addressed to me whether I knew the sender or not."

Hazrat finally accepted the money and handed it to Mulla Abdul Azeez saying: "Here Mulla-ji, take it. Allah has made provision for your wood and the flour for your visitors. It is nearly time for lunch. Purchase some flour. Make thick rotis and let it be eaten with salt."

Hazrat used to say: "The wood lasted for a full six months but up until today I do not know who sent the money." — Tazkirah-e-Khaleel, p. 240.

Together with all these incidents we must continue to remember as I had said in 'Aap Beati' volume two that my elders never attached any special importance to any of the miraculous or karamat-like happenings. In fact they even went so far as to try and prevent these things from happening.

I have mentioned the story of one of my good friends Maulvy Abdur Rahman Gangohi. When he was the imaam of Kasuli and busied himself with zikr and shughl, he used to send letters to Hazrat Saharanpuri informing him of his elevated spiritual state and also if how his prayers were answered and his karamaat. I read these letters to Hazrat in which these happenings were mentioned and I thought that Hazrat would now give him ijaazat for bay'at as he had reached quite a high rank. But how astonished was I, when in answer to that Hazrat said: "Write to him that he must stop all

"wirds" and "nafls'; and concentrate on nothing else except the fards and the sunnat mu-akkadas."

I also wrote previously that when my uncle, Maulana Ilyaas, wrote to Hazrat telling him of miraculous incidents, Hazrat replied: "Do not pay attention to such things. They block your way towards further spiritual progress."

CHAPTER FIFTEEN

THE ELDERS IN THE FACE OF CRITICISM

THE ELDERS HAD A very high and noble way of reacting to criticism. If only I also could act in a similar fashion!

They used to listen very carefully to any criticism - not only from strangers - but also from mureeds and students, on condition that such critics based their criticism on facts and that it was uttered out of sincerity and not mere enmity. If the criticism was found to be in order, they had no hesitation in acting accordingly. I have come across many incidents like these.

In 'Tazkirah-e-Rasheed' it is mentioned that at the time of his marriage, Sayed Ahmad Shaheed Saheb arrived a bit late for salaah. Maulana Abdul Hay noticed this but said nothing. Then on a second occasion Sayed Saheb again arrived when the first takbeer had already been given. When the salaah was finished, he turned to Sayed Saheb and said: "What is it going to be: the worship of Allah or the enjoyment of marriage?"

Sayed Saheb remained silent and admitted his fault. Thereafter he again started arriving for salaah at his usual early time.

The organizers of Sayed Saheb's kitchen were Mian Abdul Qayyoom and Haji Abdullah Behra while Qadir Bakhsh was the cook. One day the cook was cooking some meat. There was just a little water left in the pot when the time for Maghrib salaah came and he told Haji Abdullah to watch the meat while he went to perform salaah. Haji Saheb also went for salaah. When Qadir Bakhsh returned after salaah, he found that the meat had burnt. He cut a few pieces off with which he made some curry. However the food had the taste of burnt meat and when he placed it before Sayed Saheb, the latter inquired: "What kind of food are you serving today?"

Thereupon the cook related the whole story of how he had asked Haji Abdullah to mind the pot and how the meat had gotten burnt. Involuntarily Sayed Saheb exclaimed: "How can you leave the meat in the care of that mardood (outcast) while you go for salaah?"

This was completely contrary to Hazrat's habit with the result all the attendants were quite shocked. A few of them said among themselves: "This word which Hazrat uttered contrary to his normal habits is indeed very grave. We should make him aware of it because Hazrat himself had said repeatedly: 'I am human. If ever any word which is in contravention to shari'at is uttered by me, make me aware of it. It is obligatory upon you to tell me that I may become exonerated. If you fail to do so, I will have to claim against you on the Day of Qiyaamat.' "

Thereupon they all agreed to inform Sayed Saheb. They all came to him and two of them said: "Hazrat all the attendants are present here now and they wish to say to you that today you uttered a very grave word - mardood. Is it permissible to say such a word of a Muslim brother?"

Hazrat Sayed Saheb remained silent for quite a while and then said: "This word should never be said about any Muslim. The word escaped from my mouth without any intention. It was a grave mistake. You have done well to make me aware of it." He then called all the kitchen workers. All of them came. Haji Abdullah was a very simple, unpretentious person. Hazrat made him sit next to him and said: "Haji Saheb, I have wronged you. In my anger a wrong word against you was spoken by me. I used the word 'mardood' (outcast), for Allah's sake forgive me and shake my hand."

When Haji Saheb heard this, he became frightened and exclaimed: "Hazrat it was because of me that the food was burnt. I am sorry. Please, for Allah's sake, pardon me."
But Sayed Saheb said loudly: "It was no fault of yours. I made a mistake by using the word 'mardood'. Forgive me."
When Haji Saheb heard this, he grabbed Hazrat's hand and said: "I have pardoned you. Make du'aa that Allah pardon my sins."

Then Hazrat stood up and said to the whole gathering: "I make towbah (repent) of my sin. From now onwards Insha-Allah, no such word will be uttered by me." He continued to address them on the topic for quite some time. A few days later Maulana Ismail Shaheed arrived and the attendants told him the whole story.

Hazrat Ismail Shaheed remarked: "If a word that is contrary to shari'at is uttered by any of Allah's saints, and he repents for it, then the whole incident is filled with wisdom and lessons. Furthermore, the rank of the walee does not diminish in any way. On the contrary, his rank and esteem is further enhanced. Hence it would appear that when Hazrat Adam, Alayhis Salaam, ate of the forbidden fruits and was expelled from paradise, it was a calamity. No doubt disobedience took place. However he repented and Allah pardoned him and his expulsion from paradise meant the arrival

and birth of various prophets, saints and believers and in this way the struggle between dunya and aa-khirat ensued.

Similarly Nabi Moosa, Alayhis Salaam, killed a coptic and fled to Madyan where he married the daughter of Shuaib, Alayhis Salaam. A few years later when he left and travelled back to Egypt, he was honoured with prophethood and revelation. You can just imagine how many benefits came about after his flight from Egypt. If he had not been guilty of that fault, all these benefits would not have come about." — Seerat Sayed Ahmad Shaheed, vol. 2, p. 505.

During Sayed Saheb's haj he was accompanied by Abdullah Dehlawi who was a convert to Islam and his wife who was a very pious lady. She had a baby and Hazrat also had one suckling child, both of whom she used to breast-feed. Then her milk became very little and she stopped feeding Hazrat's baby.

Hazrat's wife became quite displeased at this and complained to Hazrat who ordered her to breast-feed the child. He said: "You will be given such a diet through which your milk will increase."

She replied: "I have eaten many kinds of things but there is no increase in milk. I am not prepared to breast-feed your child, only because if my child should die of hunger the fault will be upon my shoulders. You would have now deprived my child of its milk."

Her husband Abdullah was quite sad, worried and depressed. When Hazrat found himself less inclined towards zikr and du'aa etc. He prayed most earnestly to Allah and became aware that the reason was the milk issue. It was as if he was told: "With regard to the milk-drinking issue, you have broken the heart of a poor lady, and you have robbed a poor child of its right."

He came to the house very early in the morning, gathered the people of the household and said: "In this affair I have made a mistake."

Then he took all the ladies of the house and went to Abdullah's house. When Abdullah saw the crowd coming he was frightened and started to cry. Hazrat consoled him and said: "I am sorry. We have made a mistake in ordering you to feed our child. I beg of you, for the sake of Allah, forgive me."

When Abdullah heard this he cried even more. His wife explained to him that he should say: "I have forgiven you." And made him say so three times. Then Hazrat made du'aa for him and instructed his wife to give Abdullah's wife greater consideration in future.

Then Hazrat took Abdullah with him and went to the house of Shaikh Abdul Lateef where Shaikh Saheb, Maulana Abdul Hay, Maulana Muhammad Ismail and Hakeem Mu-eenuddin and others were seated. He told them: "I have now come to you for a special task."

He made Abdullah sit down and started speaking, praising Allah and how faults are committed by all persons. He spoke about how all are in need of Allah's help. Then he stood up and all stood up with him as he explained the story of the breast-feeding. He said: "I have begged Abdullah's pardon and begged forgiveness from him in front of all the women. But now I desire to beg forgiveness from him in your presence and before all Muslims so that all of you can join us in du'aa ..."

When he said this all those present started crying. Abdullah cried so bitterly that he could not utter a word. Finally he said: "I am your obedient servant."

Hazrat answered: "No, you are my brother. I have wronged you. In my seeking your forgiveness and in your pardoning me there will be great good. You must forgive and pardon me."
Abdullah was too deeply moved and could not speak. Then another person took him by the shoulders and said: "Say: 'I forgive you'."
Abdullah said: "If everything depends on my saying so, then I have pardoned it with my heart and soul."
Thereupon Hazrat lifted up his hands in du'aa for all the Muslims in general and for Mian Abdullah in particular. — Seerat Sayed Ahmad Shaheed, p. 503.

It was also my own habit and general practise that from the time of my initial days of teaching, Maulana Abdur Rahman and later Qari Ahmad Saeed were made to make me aware of any wrong words I had spoken. May Allah reward these two friends well! The two of them always carefully supervised my words and actions.

At that time I used to become angry very quickly. These two and even some of the elders at the madrasah used to encourage me and say that I was the only one who could object to and criticize the others, even if it was the Nazim Saheb or even Hazrat Saharanpuri or other elders. They were not capable of doing that. The result was that at times I was quite harsh in my criticism even though I always used to compensate for my harshness at another time. There were even times when concerning the students, I sometimes heard that for so many days I had not repaired matters with someone after having scolded or reprimanded him. When any of the above persons informed me that a certain student had been punished more than he deserved I always tried to make good the wrong, and even asked for pardon. After the demise of these two I also asked some others to inform me of errors which I might have made, but they never supervised in the same manner as these two used to.

It was also my practise that any manuscript of mine in Urdu or Arabic which was completed, was handed to these two friends and they used to suggest whatever changes they thought were necessary. Very often I would bring forth proofs for Qur'aanic texts or hadith, but their last reply would always be: 'The discussion is correct but not suitable for the general public. The fuqahaa say: "This is what is known but fatwa is not given accordingly."'

Now I have become unable to show any emotion or anger. Neither am I able to do any reading nor writing. Whatever passions of anger is left in me, I use on my friends and then, in Ramadhaan and at the Haramain, I make the du'aa for them that Rasulullah, Sallallahu Alayhi Wasallam, had taught us.

Hazrat Salmaan, Radhiallahu Anhu, relates according to 'Abu Dawood' that when Rasulullah, Sallallahu Alayhi Wasallam, was displeased with someone he uttered some words. However, Rasulullah, Sallallahu Alayhi Wasallam, once said on the mimbar: "Ya Allah, if even in anger I had uttered any hard words to anyone of my ummat or cursed them, then I am human and also become angry, then O Allah, whosoever I had abused or cursed, make that for them a mercy." In 'Abu Dawood' there is a story attached to this hadith.

Anyway the moral of the story is that if one had said any harsh words or did anything unbecoming in anger, it is one's duty to seek that person's pardon and to make a lot of du'aa for him so that on the Day of Qiyaamat when he sees the amount of reward in store for him, he would wish that you had abused him even more, that would have been better for him.

One day Maulana Ismail Shaheed went to a Hindu festival. Sayed Saheb was at the time studying under him and went with him. When the two of them entered the mêlah (fair), Sayed Saheb said

in an angry voice: "For what reason did you study? Was it to increase the number of the kuffaar at their festivals? Do you know where you are now? Can you not see that you an aalim and the grandson of Shah Abdul Azeez and Shah Abdul Qadir, and are now enhancing the shine and splendour of the festival of the kuffaar? What a shame!"

Maulana was deeply affected by this and said: "You have spoken the truth. This is indeed a grave fault of mine." They immediately left the mêlah and he never again went to any similar mêlah. Hazrat Hakeemul Ummat comments on this: "For a person to accept the naseehat (advice) of a student given in a strong voice is a sign of great mujaahadah."

One of Hazrat Shah Ishaaq's students stayed in Ajmer, where through his lectures he was spreading the teachings of Islam. He started lecturing on the hadith:
"Do not prepare your mount but for three (places), the Musjidul Haraam, Musjidul Aqsaa and my musjid (Musjidun Nabawi)", which had a good effect upon his listeners. It so happened that Shah Ishaaq at that very time intended to perform hijrat (migrate) and pass through Ajmer.

When the student came to know of this, he wrote to Shah Saheb telling him that if he had the intention of hijrat, he should not come to Ajmer because he had been lecturing on the above hadith. There was a possibility that the people who had accepted his views on the hadith, may be adversely affected if the ustad of their ustad should seemingly act contrary to what he had taught.

Shah Saheb wrote back: "I am not coming to Ajmer intentionally, but only to visit it because it is on my route. Hazrat Khwajah Saheb is one of our Shaikhs, for this reason it is not appropriate that I should pass by without showing my respects. When I arrive there,

continue your lectures and say that Ishaaq has done wrong to come to Ajmer. His deed is not a suitable argument. Say this in my presence and do not feel that I will be displeased. In fact I will admit my fault. In this manner the fear you have will be removed."

Shah Saheb also wrote: "The mujaawirs and grave-worshippers are mere watchmen. For the evil of the watchmen, one should not refrain from visiting one's beloved."

In 'Arwaah Thalaathah' a story is related on the authority of my late father. Maulana Muhammad Yahya used to say: "Maulana Gangohi told me: 'Maulvy Yahya, Ahmad Raza Khan Saheb has for a long time been attacking me. Read some of his writing to me.'
I replied: 'Hazrat that I cannot do.'
Hazrat asked: 'Why not?'
I said: 'Hazrat it is full of abusive words.'
He said: 'What effect has those swearings from far off. Never mind the abusive language. Let me hear what his arguments are, it is possible that there may be some useful points. If so then it will be necessary for me to withdraw from my view and recant.'
I said: 'Hazrat, I am unable to do that.'"

Hakeemul Ummat commenting on this, says: "Allahu Akbar! This is love for truth! This man disregards even the abusive language of an opponent in his search for the truth. And that which Maulvy Yahya had said is similar to the wordings of Hazrat Ali, Radhiallahu Anhu, (at the time of Hudaybiyyah): 'I will not wipe it out.'"

The words spoken by Hazrat Ali, Radhiallahu Anhu, to which Hakeemul Ummat is refering to, is his statement at the time of the Truce of Hudaybiyyah. The whole story is told in detail in 'Bukhari'. The Muslims had come for umrah but were stopped at Hudaybiyyah and after a couple of days it was finally said that they could not come into Makkah Mukarramah at that time but

would be allowed to come the following year. A treaty was drawn up, which Rasulullah, Sallallahu Alayhi Wasallam, dictated and the kuffaar in their obstinacy objected to practically everything he suggested.

At the beginning of the document Rasulullah, Sallallahu Alayhi Wasallam, dictated:

بسم الله الرحمٰن الرحيم

"Bismillahir Rahmanir Raaheem" - but the enemy objected to the words saying: 'We do not know the Rahman. Write "Bi'ismika allahumma" (which had been in use since the jahiliyyah). Rasulullah, Sallallahu Alayhi Wasallam, accepted their suggestion.

Then Rasulullah, Sallallahu Alayhi Wasallam, dictated:

هذا قضى عليه محمد رسول الله...

"This is what had been agreed between Muhammad, the Rasool of Allah...." They disapproved of this too and wanted the word 'Muhammad ibn Abdullah' to be inserted. Rasulullah, Sallallahu Alayhi Wasallam, said: "I am the Messenger of Allah, whether you accept it or not."

Hazrat Ali, Radhiallahu Anhu, was the scribe of the treaty. Rasulullah, Sallallahu Alayhi Wasallam, told him to rub out the words: Muhammadur Rasulullah. Hazrat Ali, Radhiallahu Anhu, refused to rub it out, saying: "This I cannot do."

Thereupon Rasulullah, Sallallahu Alayhi Wasallam, took the paper, asked where the words were and with his own hand scratched out the words. It is to this that Hakeemul Ummat is refering to here.

In his kitaab 'Ifaadaat Yowmia' Maulana Thanwy writes: "I have heard from my first ustad Maulana Fateh Muhammad that when Maulana Rasheed Ahmad once visited Haji Imdadullah in Makkah Mukarramah an invitation arrived for Haji Saheb to attend a Moulood. He asked Maulana Gangohi, to come along but Maulana Gangohi replied: 'No, Hazrat, I will not come. In India I prohibit people from going and if I should now attend people will wonder why I had attended.'"

Instead of being displeased with his reply, Haji Saheb approved of his refusal to attend, saying: "I would not have been as pleased at your going as I am at your not going.""

Look at this. Who can be more beloved and respected than one's peer? But in this case the love for deen is more important even than one's peer. When preference had to be given to one of the two, it went to deen. Protection of one's deen is a very important thing. One should consider all aspects.

Maulana Naseeruddin had a difference of opinion with his ustad Hazrat Sultan-ji on the issue of "simaa". Hazrat Sultan-ji did not listen to it when there was the use of any musical instruments but Maulana Naseeruddin considered it an anti-shari'at act even if without instruments. Some people told him that his ustad had listened to simaa, but his reply was: "The acts of a peer is no conclusive argument."

Someone then quoted his words to Sultan-ji and he replied: "Naseeruddin is correct."
Subhanallah! These people were the true seekers of deen.

Haji Muhammad Ali Ambethawy on returning from haj spread the word that Haji Saheb had given him permission for simaa. Someone told Hazrat Gangohi of this and he said: "He is wrong.

And if he speaks the truth, then Haji Saheb is wrong. In such masaa'il it is Haji Saheb's duty to ask us. But in the event of matters concerning islaahul-nafs, it is our duty to ask him and follow him."

Due to this remark many people had criticisms, but it stopped the possible evil that could result from the news spread by Haji Saheb. For the sake of the protection of deen, Hazrat Gangohi did not worry about sacrificing his own reputation. Some people informed Haji Saheb of what Hazrat Gangohi had said, but it had no adverse effect upon him. If only we can learn something from these people's differences of opinion.

Maulana Thanwy writes in 'Ifaadaat': "In this respect Hazrat Shaikhul Hind Maulana Mahmoodul Hasan was my ustad and my elder, but in his political stance, I differed with him. However my differences with him were uttered to him with due respect to him. He was not in any way displeased with me. Once in Meerut one of his close supporters spoke out against me in a gathering. When Hazrat came to hear of it, he was utterly displeased and said to that supporter: 'Go back to that gathering and withdraw your statement. Do you think that in the opinion which I hold in this matter, revelation has descended on me. It is merely my opinion on which I am acting. It is quite possible that his opinion may be correct. Besides him, I also had some differences with Hazrat Gangohi on some mas-alahs and I myself had informed Hazrat Gangohi of my differences with him, but that did not affect our relationship.'

Hazrat's relationship with me was such that once when I refused to accept part of my father's estate from the bank, because I considered it Haraam, while Hazrat himself did not consider it to be so, Maulvy Yahya told Hazrat: "Why don't you tell him to take it?" Hazrat replied: "Subhanallah! A person has the courage to act upon

'taqwa' of his own accord. Who am I to prohibit him from 'taqwa'?" Look at this! Maulana was not at all displeased by my differing with him! In fact he called it taqwa and was happy. Hence, if one differs with one's elders and the differences are based upon sincerity of purpose, there is no harm in such differences." — Ifaadaat Yowmia, vol. 2, p. 306.

Hakeemul Ummat writes: "Once a simple villager in very frank terms spoke to Maulana Gangohi, while attendants were pressing his legs saying: 'Maulvi-ji you must be getting very pleased in your mind that people are serving you so well.'
Hazrat answered: 'Yes bhai, I am quite pleased because it gives me comfort. But Alhamdulillah, it does not bring any pride into my heart. It does not enter my mind that they are serving me and attending to me because I am superior to them.'

When the "dihati" heard this, he said: 'In that case there is no harm in being attended and served by them.'"

Hazrat Gangohi wrote in a letter to Hakeem Abdul Azeez:

To Hakeem Abdul Azeez

Assalamu Alaykum

Your first letter reached me through Maulvy Ismail. It seems Maulvy Ismail has just heard some things and formed an opinion. His observations were just based on the outward signs. I have already written to you in detail.

Now your second letter has come together with Rs 20. It is hard for me to accept this and I am of the opinion that it should be sent back. I am not able to do anything for anyone nor am I able to assist them. What is it to make du'aa for you? Whatever you think

of me is merely your own good opinion while I know that within me I am full of love for myself. You are of a different rank. I am not the possessor of qualities like those of our murshid.

Once before I mentioned to him that I am weaker than all of his attendants in this quality. All of you to some extent have love and faith in him, but as for me I had nothing. I said this to him to indicate to him the hypocrisy I felt and to propose to him my condition.

Now you can understand that when a person like you who attains honour through the shoes of our murshid and whose tawajjuh you enjoy, then it is clear that others (like myself) are in a much lower state. When that is my state, how can I accept gifts from my friends?

I am not what they think I am. Hence your money is not being spent in the direction that you desired....

May Allah cause your opinion of me to be the cause of the disappearance of my wrong qualities and should He grant me some of the qualities of my murshid, I will truly become beloved in the eyes of my brothers. Otherwise the truth about me will be exposed on the Day of Qiyaamat.

If my hypocrisy should become exposed, in that friends think I have love for them, when in fact I am unmindful of them, involved in myself only, I will be lost. I hereby also beseech you to pray to Allah to grant me His love, so that through His love I be blessed with the love of His auliyaa and all deeni brothers. Should anyone complain about me, their complaints will be correct. I myself admit my faults and know myself best.....

Because I am not able to guide anyone in sulook properly, and knowing myself not suitable for friendship, if anyone should

complain about me, I will not feel offended for that is how I know myself to be and know that the complaints are valid. People have only looked at my outer actions and considered me worthy of friendship and when the truth becomes known to them, they have a right to complain.

Now listen to me! There was no real problem in reaching Saharanpur, but you had the love and faith of Hazrat in mind and transferred that image to me. The fault is not yours. The shortcoming is mine. I say clearly that should Hazrat murshid (Allah forbid) suffer any discomfort, then I do not even expect that this rebellious soul of mine will accept to serve him in his discomfort. No one else is to blame for this except myself. And yet it is through his blessings and kindness that I have become known all over, what can I do? Ya Allah, if on the Day of Qiyaamat I can only come with one tenth of his share of good, no one will be more fortunate than me.

However in this world, judgement is passed on exterior observations while in the hereafter it is the inner that will be judged. Ya Allah, towbah, towbah!!

I am now concluding this letter. The incident you mentioned about Peer Muhammad Khan.... I do not know why it happened. You should ask him.

At the moment I cannot write any more as I am not well. Have patience concerning the trouble caused by the people of Punjlasa. Whatever they do is done in their own interest. I am however saddened to know that Abdul Hameed is doing something which displeases you.

There is however some advice I want to give you: Always try to interpret the actions of others in a good way as far as is possible.

Always try to consider that their actions are based upon good intentions and if there is even a little evil from them, then hide it. You will find that this will bring you comfort. To repay an enemy's attacks with good is something not everyone can do.

P.S. Do not look upon these last few thoughts as being a scolding from me to you or an idication that I am prejudiced on the side of Abdul Hameed. All I am interested in is your own comfort and well-being. So be not displeased at my advice. Please follow my advice. They are old and well-proven advices.

Was Salaam
Rasheed Ahmad

— Makateeb Rasheediyyah, vol. 20, p. 52.

With regard to Hazrat Saharanpuri's ability as a jurist, it is written in 'Tazkirah' that he was never enchanted with his own views nor was obstinate. Once he went to Thanabhavan to discuss a mas-alah concerning the salaah of women praying in line with men. The discussion was with Maulana Ahmad Hasan whose view opposed that of Hazrat's. Hazrat considered the Hanafi verdict to be strongest while he considered it weak.

Hazrat asked him first to listen to his explanation and started talking but he interjected. Hazrat felt displeased, with the result, voices were raised. Maulvy Ahmad Hasan also raised his voice. Thereupon Hazrat kept quiet.

When Hazrat was about to leave for the station, Hazrat greeted him and stretched forth his hand saying: "If I have offended you in any way, then I ask you to pardon me." Maulvy Khaleel Saheb did not offer any excuse. — Tazkirah-e-Khaleel p. 297, Pakistan print.

In 'Tazkirah-e-Khaleel' the story is only mentioned this far, but Hazrat Thanwy felt greatly displeased and reprimanded Maulvy Ahmad Hasan for having acted disrespectfully to an elder.

Maulana Thanwy writes in 'Khawan Khaleel': "A sunshade was built over the courtyard attached to the Peer Muhammad Wali musjid. Maulana Ahmad Hasan wrote something about it and the people referred it to me for a response. I corresponded with him a few times on the issue and finally no solution was reached. This correspondence is printed under the name: 'Masaa'il Ahlil Khillah fee Mas-alatil Thillah' which appears in the second part of 'Tarjeehul Raajih.' In the beginning of the third letter there is an insulting sarcastic remark about having received my "blind letter".

For quite a few days I contemplated whether to answer this or not and finally decided merely to put my side of the case forward once more. I did however, add that on not receiving a reply, I would not look upon it as if my arguments had won the day but that the issue would be referred to other ulama for their scholarly views." — Khawan Khaleel, vol. 7, p. 9.

Hazrat Hakeemul Ummat mentions a story about Shaikhul Hind in his kitaab 'Husnul Azeez'. He says that Hazrat once had to go to an annual jalsah at Moradabad where people asked him to give a lecture.

Generally he shied away from such talks but the people insisted. Finally he consented and started speaking on the hadith:
"One scholar is more heavier upon the Shaytaan than a thousand worshippers."

A very well known scholar of hadith was also in the audience. He got up and complained that Hazrat had translated the hadith

incorrectly, and stated that a person who does not know how to translate a hadith, had no right to give a lecture.

Maulana immediately sat down and said: "I said from before that I am not capable of giving a lecture."

Afterwards Maulana drew nearer to him and asked: "Tell me what was wrong with my translation?"
He answered: "You translated the word "ashad" as "ath-qal" (more heavier) while it should have been "adar" (more harmful)."
Then Maulana said: 'In the hadith describing the coming of revelation, Rasulullah, Sallallahu Alayhi Wasallam, said:
"And it comes to me sometimes like the ringing of a bell and this is "ashad" upon me."

How can you translate "ashad" here as being "more harmful"?" This knocked the wind out of him completely and he started sweating from head to toe. — Husnul Azeez, vol. 4, p. 240.

I quote a piece from Hakeemul Ummat's kitaab 'Hikayaatush Shikaayaat':
"For a long time I have been receiving various forms of criticism from detractors, most of which were based purely on prejudice which I did not feel worthy to reply. I also realized that to answer these objections did not mean the story ended there but meant a continuation of the dispute. That would mean a waste of time without succeeding in one's aim.

Moreover, I have so much work to do that I hardly find the time to devote to such necessary tasks. Then also there is another thing; I have looked into my heart and found that in answering these objections I found my niyyat not to be good. I found that my nafs was more inclined towards the thought that if I did not answer, those who are my supporters would become less inclined towards

me. That would mean I would be answering in order to please the public which was not preferable for me." — Khawan Khaleel, p. 32.

In 'Ashrafus Sawanih', it is written regarding his critics and objectors: "Hazrat Thanwy never attacked his opponents and critics, but instead when he felt the objections or criticisms to be based upon sincerity and fact, he looked at it with consideration. And if there ever were any good points in the argument, he had no qualms about accepting it." — Ashrafus Sawanih, vol. 2, p. 63.

In Ifaadaat Yowmia, Hakeemul Ummat tells how there was once a very long discussion between Maulana Ismail Shaheed and Sayed Saheb. At the end Maulana Shaheed asked for pardon saying: "I should have accepted your word without question."

Sayed Saheb replied: "Repent of that thought! Make towbah! That is the position only of a Nabi, that his word should be accepted without question. To do that with anyone else is actually 'Shirk in Nabuwwat'."

Maulana Shaheed said later: "From this statement of Hazrat Sayed Saheb a vast door of knowledge was opened to me." — Ifaadaat, vol. 1, p. 91.

'Ashrafus Sawanih' also states that if ever anyone raised any critical objection against Hazrat Thanwy, he never even tried to clear himself. If the objection was of an academic nature and of such a nature that it was correct and acceptable, he would openly withdraw his previous views and accept it. In 'Tarjeehur Raajih' he often changed his views. If on the other hand, the objection was merely based upon enmity and rancour, he did not pay attention to such criticism. And if that type of criticism came in the form of a reply-paid letter, instead of clarifying himself, he generally wrote a

very independent type of reply confining himself to the issue in such a way that the critic could understand that his criticism was of no consequence.

For example: A certain person had made some nonsensical objections.

Hazrat merely answered: "There are more faults in me than those you mentioned. But I do not have the ability to broadcast my faults to all. You may go about spreading my faults so that people may not be deceived."

If there was no reply paid envelope, he tore it up and threw it in the waste paper basket.

Hazrat Thanwy also says: "The late Maulvy Muhammad Rasheed used to be a student of mine. He was a man very fond of the truth and I had a lot of respect for him. Once I was sitting in the musjid and was in need of a watch. A certain person had one such as I needed. I paid him the money and took possession of his watch. Maulvy Saheb was also present and respectfully inquired: "Is this affair not included in trade (which is not permissible in the musjid)?' Immediately I became aware of my fault, and said: "It was completely out of my mind. You are right. It is trade."

Then I went to the man with whom I had contracted the sale and said to him: "I hereby cancel the sale."
I gave the watch back to him and took my money back.
Then I told him: "Let us go out of the musjid."
Outside the musjid I again gave him the money and purchased the watch from him once more.

Maulvy Muhammad Rasheed was very pleased at this. It was his duty to inform me and he did it in a very respectful manner."

The present topic is quite a long one and the example of my elders in this respect is a very good one. It is actually part of the discussion on their humility but because of the importance of the issue I have mentioned the above few examples.

All this is based upon the fact that they considered themselves to be insignificant beings and the less a person thinks of his own rank the more tolerant he will be to criticism against himself and the less he will be inclined towards anger when criticized.

Hazrat Shah Abdur Raheem Saharanpuri was a man of "kashf" and "karaamat". He lies buried in Saharanpur on the road leading from the Eidghah to Samada, near a musjid. Stories about his miracles are quite well known. Maulvy Roshan Ali Khan used to stay with him during his childhood. It is said that once Hazrat was performing wudhu when they saw the flame of the candle flaring up.
Hazrat asked: "Do you know of that which went flying?"
Maulvy Roshan Ali said: "No Hazrat I do know what it is."
Hazrat said: "This is "jadu" (sorcery) which goes by. Allah has given me the gift to bring it down."
Maulvy Roshan Ali said: "Yes, Hazrat, bring it down."

Thereupon Hazrat made a sign with his hand as if to indicate to that "thing" to come down, and it came down. It was a small effigy in the shape of a human being with many needles stuck into it from top to bottom.
Hazrat asked it: "Who are you?"
It spoke through Allah's qudrat: "I am jadu (sorcery)."
Hazrat asked: "Where are you going and where do you come from?"
It answered: "I am coming from .... and have been sent to kill .... "
Hazrat asked: "Are you going to be obedient to me or to him?"
It answered: "Now I will listen to you."

Hazrat ordered: "Go back to where you come from."
The next day they heard that the "sender" had died and Hazrat said: "I have done this for the reason that I do not know how many people he will still kill in the future."

Another story about his karaamat is this: From the Punjab a certain man, Hakeem Nuruddin came to Hazrat for treatment. Hazrat asked him: "Hakeem Saheb is there a place called Qadian in Punjab?"

He said: "Yes." Then Hazrat asked: "Hakeem Saheb did somebody perhaps claim prophethood in Punjab?"
He answered: "No, no one did."

Then Shah Saheb said: "It is written on the Low-hul-Mahfooz (Preserved Tablet) that a person will claim he is a prophet and you have been named as one of his companions. There is in you a certain sickness of always wanting to argue and debate. This sickness will take you there and you will become involved with him. At that time I will not be around, but I have informed you of it beforehand."

This is exactly what happened. Mirza Ghulam Ahmad claimed to be a prophet. Hakeem Saheb went to debate with him and was trapped. He believed in Mirza, became one of his disciples and later became his first successor. (May Allah save us from error).

Our Hazrat Maulana Abdur Raheem Raipuri was initially a mureed of Hazrat Shah Abdur Raheem Saharanpuri and also one of his khalifas and later resorted to bay'at with Hazrat Gangohi. Someone once asked him what difference he had noticed in his two Shaikhs to which he replied: "In the case of Hazrat Gangohi pride and arrogance was completely non-existent."

In truth "pride and arrogance" is such a deadly poison which if exhibited in the presence of the elder it cannot but be a fore-runner of extreme ill-fortune. What greater proof do we need than that even in the presence of Rasulullah, Sallallahu Alayhi Wasallam, some Sahabah, Radhiallahu Anhum, showed it at the battle of Hunain, the result of which was they were initially defeated and only later victorious.

After the conquest of Makkah Mukarramah, it became known that the people of Hunain, the tribe of Hawaazin, who were famous for their archery, had gathered the tribes of Arabia at Hunain. The Sahabah Radhiallahu Anhum, had thought: "At Badr we were only a few and we defeated a large army, so what will these people be able to do to us?"

Therefore at the beginning they were defeated. The Qur'aan puts it this way:
"....And the day of Hunain when your numbers elated you, but they did not avail you in the least. And the earth with all its wideness contained you and you turned back in retreat..." — IX-25-26.

This happened while Rasulullah, Sallallahu Alayhi Wasallam, was in battle with them!

After the demise of Rasulullah, Sallallahu Alayhi Wasallam, the Sahabah went to fight Musallamah, the false prophet. This happened immediately after they had reckoned with another claimant to prophethood, Tulaihah, in a battle in which many Muslims had lost their lives. (The whole story is told in 'Al-I'tidaal').

Khalid bin Waleed, Radhiallahu Anhu, was the commander of the Muslim forces. He himself relates: "When we had finished off Tulaihah, who had no real power and glory. I said a certain word which led to great trials for us. I said: "Banu Haneefah is nothing.

They are those with whom we had already reckoned." But when we met them in battle, we found them different to any of those whom we had met previously. They engaged us in battle from sunrise until after Asr."

Khalid bin Waleed, Radhiallahu Anhu, says that it was because of a word spoken by him that they had such a hard battle on their hands.

At the time of the battle of Yarmouk, Sayyidina Abu Bakr, Radhiallahu Anhu, sent a letter to Khalid, Radhiallahu Anhu, in Iraq: "Appoint a successor in your place and rush to Yarmouk."

Abu Bakr, Radhiallahu Anhu, praised Khalid, Radhiallahu Anhu, in this letter and congratulated him on his successes and also wrote: "Do not allow any pride to overtake you, otherwise you will have to bear losses, and be disgraced. If you are not proud about any deed performed by you, then it will only be Allah's kindness to you and He is the One who recompenses."

During my life I have seen a lot of cases where pride has led people to suffer calamities. It has also happened that juniors have said things as a result of which even senior elders have been involved with calamities. I know of many incidents like these and for this I always have great fear. I am sure that the 1382 strike in Mazahirul Uloom was the result of this same kind of pride and arrogance. Students are expelled from madrasahs almost daily but it was this pride and arrogance which caused an ordinary student's expulsion to lead to a strike, which involved the whole madrasah.

I have the habit of thinking a lot and as such I always connect one incident with another. I believe that the unrest in the madrasah was attributed directly to the disappearance of Hazrat Maulana Abdul Qadir Raipuri's shadow from the supervision of the madrasah.

Hazrat passed away in Lahore on the 14th of Rabee-ul-Awwal 1382. From that day onwards problems started befalling the madrasah. I have always been of the opinion that though the shura members of the madrasah should be men of opinion, experience and worldly-wise, there should also be pious and saintly people among them. I always give this advice to madrasahs. There is much that belongs to this discussion, but I cannot go Into detail now.

Anyway I still believe the madrasah's problems started at the demise of Hazrat Raipuri.
At that time, one of my good friends was teaching 'Jalalayn' and during the course of his lecture, he chanced to utter these words, while discussing madrasah strikes,: "Mazahirul Uloom has never had a strike and there will never be one."
According to Khalid bin Waleed, Radhiallahu Anhu: "Calamity is attached to one's speech."

It so happened that there was a certain student in the branch of Mazahirul Uloom, Madrasah Khaleeliyyah. For quite some time complaints had reached the Nazim Saheb about him attending cinemas, keeping his hair in English style, showing disrespect to teachers, non-attendance at classes and absence from salaah. On the advice of the shura he was expelled. That night the 10th Rabee-ul-Thaani after the madrasah gates were locked, this student, after consultation with the non-muslim leader of the local labour union and on their advice, gave a speech, saying to the students: "With your support my expulsion can be stopped. I have already been expelled, but if you are all united, you can stop it and you can also stop and prevent your own expulsions."

That same night I was informed of these happenings and immediately called the Nazim Saheb to inform him there-of and cautioned him to be prepared. Nazim Saheb was so confident

of his nizaamat that he confidently told me not to be worried because in his opinion this student had no chance whatsoever of causing any unrest. I tried to explain to him that I had already received details of what was to happen, but Nazim Saheb was so sure of his power that he did not give the matter it's due importance.

On 11th Rabee-ul-Thaani the students of the branch closed the gates from the inside and sent a letter of demands to Nazim Saheb in which many nonsensical demands were made, such as clean toilets, clean bathrooms, a strong light to be allowed to burn in the middle of the annexure and to let it burn throughout the night and that the expelled student's expulsion be cancelled. They also stated that for as long as their demands were not met, they would continue to strike.

All the madrasah elders, Nazim Maulana Asadullah Saheb and Maulana Ameer Ahmad Saheb (Sadr Mudarris) issued warnings but the students would not budge because the student leader had instructed them not to give in until their demands were met. On various occasions I tried to go to them but the Qazi of the town Qazi Al-Haaj Zafar Ahmad Saheb strongly advised against it and sent persons to me on various occasions, telling me to stay away. I, in fact asked his permission which he refused to give to me. After much talking and explaining they kept the gates locked. On the 12th Rabee-ul-Thaani, the Nazim Saheb and some elders went to force the gates open. As a precaution they also asked the local police to be present and the security police accompanied them too. The students had already made preparations for the police to be on their side although the case had nothing to do with the police.

In the meantime a Students Council (Jamiatut Talabah) was quickly set up by the students in the main madrasah and a leader elected. They made it known that for as long as the branch

students demands were not met, a full-scale strike would ensue in the madrasah.

When this case came up for discussion in the shura, I foolishly maintained that no daurah hadith students were involved in this new situation. The assistant nazim was quite emphatic that they were involved. I continued to deny it as I honestly could not believe they would be involved.

The reason for my confidence was that since I started teaching hadith in 1340, I have always tried to instill in my students the importance of their stature among men, soon they were to become the leaders of the nation and that their words and deeds were soon to become the examples for others. I can still remember that in that very year, during my 'Bukhari' lectures hardly any lesson passed when, in and out of context, I did not for a couple of minutes dwell on this subject. This was why I was so certain that daurah students would not be involved and that they would indeed be the Junaids and Shiblys of the age. But how wrong I was! How surprised and shocked was I, when slowly it came to my knowledge that except for a few, the whole daurah class were in the fore front of the move.

It hurt me even more to see that those with close contacts with me and with Nazim Saheb and with Maulana Ameer Ahmad Saheb were all involved. Outwardly they appeared to be with us and whatever we had said to them in confidence was being carried over to the strikers. The pain caused to me by that daurah Jama'at has not left me even today after ten years because I had great hopes for that jama'at.

What also hurt very much, was the fact that they resorted to false oaths, lies and deceit.

For a week the branch remained locked. They called an ustad, Maulana Abdul Hafeez Peshawari many times and every time he went to talk to them, they told him: "Our leader has ordered us not to talk to you", and sent him back. On one occasion they sent two messengers to call Maulana Waqar Saheb and Maulana Abdul Hafeez Saheb. But when they arrived they refused to open the gate, saying they did not call them.

One of them went to the house of Haji Shah Masood Saheb of Behet saying to him: "You are a trustee of the madrasah. Help us."

He said to them: "I will come to you tomorrow."

However when he arrived the next day, they refused to open the gate for him.

On the 19th Rabee-ul-Thaani the door was opened by force and fourteen students were expelled. May Allah reward Shah Masood Saheb. He took those students to his house to stay until he could get a pardon for them from the madrasah authorities and have the expulsion order withdrawn. He asked them not to bring along the one who caused the original unrest. However they still took him along.

Shah Saheb made much effort towards their food, but in spite of this the ungrateful souls started to argue with the cook and other Mazahirul Uloom students who remained around them. After a few days Shah Saheb became fed-up with them and asked them to vacate his place. The refused to leave. People passed the house and asked what turmoil was taking place at Shah Saheb's place to which the employees answered: "Shah Saheb has some Maulvies as guests. Now they refuse to leave his premises."

It was then that Allah's help came. The story is very long and details are to be found in my papers. but there is no time to go into all those details. The greatest favour was done by Maulana Yusuf Saheb. From the time he had heard of the unrest, he remained in

Saharanpur right to the end. In between he went to Nizamuddin for a day or two only to return. He placed one of his tableeghi jama'ats in the Darut Talabah musjid throughout the unrest period to remain busy in zikr, tilaawat and du'aa. Because Maulana stayed here most of the time, various jama'ats from various districts and states which had gone to Nizamuddin started coming to him here in Saharanpur. All the brothers from the various states tried their utmost to speak to the students from their states, but such was the situation that the students would not even listen to their own elders.

Haji Ghulam Rasool Saheb and a large group from Calcutta (renamed Kolkata) arrived here on 30th Rabee-ul-Thaani. They actually were to go to Nizamuddin but because of Maulana Yusuf's presence here, they came to Saharanpur to speak to the Bengali students. Haji Saheb stayed for about ten days, even though his companions had left and others had come. He went out of his way to explain to the students, but they just had one answer: "We have taken an oath not to do anything without the permission of our head and secretary."

They now said this, but ironically forgot that they had also sworn an oath when they applied for registration at the madrasah. This was so because the madrasah entrance form had various conditions attached to registration: e.g. that during the time of one's residence in the madrasah, there would be no permission for the establishment of any anjuman, jamiat or any other jama'at or to join in such movements and to produce and print any magazine. They had to sign this document. They did not consider the madrasah oath which they had signed to be of any consequence.

Some brothers from Calcutta (renamed Kolkata) told me that some years ago a strike took place in Shahi Madrasah in Moradabad. The students had spread the word among them of how unjustly they were treated. Even the newspapers carried the stories. The

result was that people supported the students, so much so, that they stopped making contributions towards the madrasah funds.

Then they said: "But what we see here today, has hurt us a lot. Now we are very sorry about the wrongs we have done. Now we are going back with the firm intention of righting the wrong we have done to Madrasah Shahi."

Some brothers from Bihar told me: "We saw some articles in various newspapers in Bihar, which had been printed under the names and signatures of various students. But now that we have come here, we find the situation quite different."

May Allah reward Maulana Asad Madani who, during the course of this unrest, came here on various occasions for a couple of hours at a time. The leader of the uprising was supposed to be a great devotee of Hazrat Madani. Hence Maulana Asad and others of his family tried to speak sense into him many times but without success.

On the 19th Rabee-ul-Thaani Maulana Asad and Maulana Abdur Raheem Dhampuri, the head mudarris' of Madrasah Dhampur, en-route to Deoband, stopped here. Maulana Dhampuri also had some students here and Maulana Asad asked him to use his influence with those students. He stayed for a few days and spoke to his students but also to no avail.

On the 28th Rabee-ul-Thaani Maulana Muhammad Qasim Shahjehanpuri, the assistant secretary of the Jamiatul Ulama of U.P. (Uttar Prdaesh) arrived. He was supposed to go to an Educational Conference in Muzaffarnagar for which many posters had been put up all over, but when he reached Saharanpur and heard of the situation here, he stopped over and did us a favour by showing solidarity with us, cancelling his trip to Muzaffarnagar

where he was to open the conference. He stayed for a whole week. May Allah reward him well.

On the 30th morning, while I was drinking tea with guests, a messenger came from Nazim Saheb to say that students had crowded around both staircases of the Darut Talabah and had stopped the gate-keeper from ringing the bell for classes. I told the messenger that I was coming and would ring the bell myself. Maulana Muhammad Qasim quickly got up and went to ring the bell himself. Some of the students tried to stop him, but the majority of them prevented them from interfering. He rang the bell as I arrived.

I told the teachers that in order to teach, it was neither necessary for classrooms to be available, nor carpets; and instructed them: "Sit on the ground and start teaching."

May Allah reward them well. They sat down on the ground without any hesitation and classes began. The Sadr Mudarris Maulana Ameer Ahmad Saheb sat down in the middle of the Darut Talabah veranda and started teaching. One of the students went to fetch a lungi to spread under him. Other students also brought grass-mats to spread under their teachers to sit upon and teach. Lessons commenced and not a single lesson was wasted.

This is why I always stated that this strike had been unsuccessful. From the beginning all classes had more than half of the students present. Soon, except for some hot-headed ones, all students were back in class.

During that time Haji Ibrahim Ishaaq of Mombasa, Kenya in East Africa came to Nizamuddin and on the request of Maulana Yusuf Saheb came to Saharanpur, arriving at night. During supper, he

said to me: "I have a very close relationship with Jawaharlal Nehru. If you should say so, I will travel back to Delhi tonight and lay complaints against the local authorities for their involvement in this uprising and unrest, and request that they be removed from the town."

I strongly opposed it, saying that I did not wish to bring any complaints against the local officers, even though false reports about us are being reported to them and even to Lucknow.
Then Haji Saheb said: "If you grant permission, I would like to speak to the strike leader."
I said: "Most certainly." And sent a man to call the honourable leader of the movement as an honoured guest from Africa would like to speak to him. The madrasah guest house was available for the discussions.
He replied: "We do not wish to meet anyone. If anyone wants to meet us, he can come here."
Up until today I feel ashamed of this reply received. May Allah reward Haji Saheb well. He said: "He is right. The desire to meet is from my side. I will go there and meet him."
I sent one of the madrasah clerks with Haji Saheb to the Darut Talabah. When Haji Saheb arrived he told him: "We want to speak to you alone." Therefore the clerk was sent back.

Haji Saheb asked him the reason for the strike, which he explained with all his arguments. Then Haji Saheb asked him: "What fees do you pay the madrasah?"
He replied: "There are no fees payable in our madrasah."
Haji Saheb asked: "After graduation what services do you render to the madrasah?"
He answered: "Nothing specific. Those who are able to do anything, do so according to their means."
Haji asked: "Do you cook your own food or do you pay for boarding and lodging?"

He answered: "We receive free food from the madrasah."

Various other questions and answers followed. Then Haji Saheb said to them: "We have much experience about labour strikes. The demands are always based on this principle: We supply labour and we do the earnings for the companies but our share of the income is too little. But you people do not render any services to the madrasah, neither do you earn anything which goes to the madrasah coffers. In fact the madrasah supplies you with free food, free kitaabs, free clothes, free tuition. So how can you strike?"

The discussions went on for three hours but sincerity on their part was lacking and they would not accept any suggestion of his.

Finally on 2nd Jamaadul Oola, six of the strike leaders were expelled from the madrasah, whereupon they wrote back that the expulsion notice was illegal and not acceptable. The madrasah consulted Maulana Zuhoorul Haq, a Saharanpuri advocate, who subsequently wrote the expulsion notice in legal terms. Accordingly on the 4th Jamadul Oola six students were expelled. Consequently the other leaders on their own accord handed in their kitaabs which were gladly accepted. By that evening sixty were expelled.

When the leader saw his defeat, he tried to have the expulsion order cancelled through the local Magistrate and Police Superintendent. The Chief Justice of Saharanpur is a friend of Nazim Saheb and as such, I have also had the opportunity of meeting him from time to time. The leader even went so far as to spread the word to him that, I, Zakariyya had said that whatever was being done by the students was done at the suggestion and on the advice of the judge. A similar report was also sent to Lucknow.

One can just imagine how offended the judge must have been on hearing such accusations. The unrest in the madrasah had reached such proportions that all four police-stations in the town had been placed on the alert for any deterioration in the situation.

Police officers came several times daily to find out the latest on the situation.

They had even spread the word that the unrest situation was in actual fact a fight between myself, i.e. Zakariyya and Nazim Saheb. It was said, I, Zakariyya, wanted to dislodge Nazim Saheb and put his son-in-law Hakeem Muhammad Ayyoob Saheb in his place. The station commander was astonished to hear this because whenever he spoke to me, I would say: "I cannot give you a final answer until I have consulted Nazim Saheb" and when he spoke to Nazim Saheb, he got a similar answer.

The station commander also told me: "I would not believe the accusation but some of your clerical staff have passed this word onto us."

Of course I denied it most vehemently. They could themselves see the good relationship between Nazim Saheb and myself. They were surprised to see this relationship, in contrast to the reports reaching them. They even consulted Nazim Saheb who said to them: "It is because of Shaikh's command that I am trying to dispose of this problem. But, if he should desire anyone else in my place, I would gladly hand in my resignation and go out of my way to assist my successor."

During this time Nazim Saheb came to me saying: "Ten persons from the local mohalla have been to me. They say that certain of the madrasah employees have said in their presence that the

entire matter was simply a battle for the control of the madrasah. Let us call this person in and ask him under oath to deny it or admit it. Such a person should be removed from the madrasah because he is spreading false rumours. That person is now sitting among the teachers. If you give permission I will ask him in front of all the teachers."

I said to him: "No, do not do that. Thank those people for having helped the madrasah. Tell them that if in future they hear anything again, they should tell you. We will discuss it among ourselves and decide what to do."

Look, how we have deviated from the point. All I had to explain was how from the arrogance and pride of three people, so many people became involved in this calamity. In this I am the worst because of my over-confidence.

Even in the very presence of Rasulullah, Sallallahu Alayhi Wasallam, the Muslims suffered losses because of this. Hence it is something which one should be very careful of.

I now remember that as a result of this strike, my haj and umrah journeys started. I do not have the desire to relate these journeys in the wake of the strike. The details of these journeys have already been mentioned in 'Aap Beati' volume four which was written in 1390 and the last haj mentioned there was the haj of 1389. For the last two years some friends have insisted that I mention the haj and Hejaz journey following the one of 1389.

In 'Aap Beati' volume four I mentioned that for the haj of 1388, I could not accompany Maulana Inaamul Hasan. That was the year when there was a very big storm in Makkah Mukarramah. It was so heavy that the water reached right up to the door of the Ka'bah and

numerous cars were seen floating around, while many people drowned.

Maulana Ali Mia (Maulana Abulhasan Ali Nadavi Saheb) was one of those who supported the idea that I should not go with Maulana Inaam for haj. But I cannot understand why he later strongly insisted that I should hasten to Hejaz. Hence on the 5th Safar 1389, I left Saharanpur via Gangoh etc., for Hejaz. On the 8th Safar I arrived in Hejaz with Maulana Ali Mia (Maulana Abulhasan Ali Nadavi Saheb) and his companions together with Abul Ḥasan.

From Jeddah Maulana Ali Mia (Maulana Abulhasan Ali Nadavi Saheb) left for Madinah Munawwarah for a meeting of the advisory council of Jami'ah Islamia. Abdur Raheem Motala also travelled with me from Bombay. After staying in the Haramain for eight months, we left to return to India on 15th December (17th Shawwaal 1389). On 21st December (Sunday) we left Makkah Mukarramah and on the 22nd we left Jeddah for Karachi. From there we travelled to Dhuddiyan, Sarghodah, and Lyallpur (now Faisalabad) and on 19th January 1970 (10th Zil Qa'dah 1389) from Karachi back to Delhi.

We arrived in Delhi at 1.30 to a welcome by a vast crowd at a time when the Nizamuddin elders had gone to attend the Bhopal ijtima. Bhai Muhammad Shafee brought me the message that Maulana Inaam and Maulana Imraan Khan Saheb had requested that I be flown from Delhi airport, first class with the first available seat to Bhopal. I also had wanted to visit Hazrat Shah Muhammad Yaqoob Mujaddidi. However many brothers from Bihar, Bengal, Bombay and Calcutta had all cancelled their plans to attend the Bhopal ijtima because of my arrival. Hence I was very sorry to have had to telephone that I could not come.

Thereupon Maulana Inaam phoned back to say that he was coming back by air and I remained in Nizamuddin. I left Nizamuddin on 22nd January (13th Zil Qa'dah) for Saharanpur. I was quite surprised. The previous year I could not go for haj with Maulana Inaam and when I did go to Hejaz it was after haj and then when I returned it was haj time already. None of my Hejazi, Hindi or Pakistani friends could understand nor could I. Thereafter, my Hejazi friends always insisted that I come to them on the occasion of haj even at other times.

Many were disappointed at not accompanying Maulana Inaamul Hasan during the haj of 1388 and voiced their disappointment to Maulana. Hence, as far as haj 1390 was concerned it was practically agreed upon from 1388, that I would be with him. However there were lots of uncertainties about this journey with the result the journey had to be cancelled and brought forward.

I was to leave Saharanpur on 23rd January 1971 and on the 25th I was to leave from Delhi for Bombay (now renamed Mumbai) together with the Delhi group. From there we were supposed to depart for Jeddah on the 27 January. However Haji Yaqoob Saheb sent a telegram that the whole programme had been brought forward by a week. This caused us all to hurry and many things had to be cancelled. On Wednesday 13th January 1971 (15th Zil Qa'dah 1390) the Nizamuddin ladies in the company of Maulvy Izhaar Haroon and Zubair came to Saharanpur in two cars - one belonging to Haji Shafee and the other belonging to Bhai Karaamat. They brought the message from Maulvy Inaam that I could keep one or both of the cars for my travel to Delhi. Because I had to go via Gangoh etc., and Bhai Karaamat's driver was not acquainted with this route as he had never travelled that route before, I kept Bhai Shafee's car, and Bhai Ikraam, the late Haroon and Zubair went back with the other car.

On Thursday the 16th Zil Qa'dah 1390 (14th January) we left for Gangoh and from there to Raipur. Janab Haji Abdul Azeez Kamtholwi who had been stationed in Raipur was not there, as he had left the previous day for Lodipur. We tried to wait for him to return but he did not come back. We left as scheduled for Saharanpur on 16th January (18th Zil Qa'dah) and travelled via Deoband arriving there at seven in the morning and left from there at ten to go to Hazrat Meeruty's mazaar and then to Nana Khan's house where we had lunch. After entering a group of men and women into bay'at I left at one fifteen, and after stopping for a few minutes at Haji Shafee's Coca Cola factory, we arrived at Nizamuddin at 3 p.m.

Our plane was to leave at 9 a.m. on the 18th from Delhi. Hence at eight o'clock we left in Bhai Karaamat's car for the airport, but there we found that the plane flying to Bombay had not arrived and was still in Calcutta. I remained inside the car while Maulana Inaamul Hasan made du'aa outside the car. Maulana Ali Mia and Maulana Manzoor had already entered the airport before us in Haji Shafee's car. We discovered that only those people would who were seated in cars would be allowed inside. Therefore Maulana Inaam made such people sit in the cars who were not going to travel further than Bombay. He, Zubair and Haroon got out while Salmaan and Shahid went with me to the plane. I was very sorry not to have been able to say farewell to Maulana Ali Mia Saheb and others. At the airport we were told that only those who were responsible for carrying me - Shahid and Salmaan could go up to the plane.

The plane left one hour late and arrived at Bombay at 12 noon. There I was brought down in the airport's wheel-chair and Abul Hasan and Zubair stayed with me, while the rest had to go through the normal routine at the airport. Many cars awaited us on the tarmac. Maulana Inaamul Hasan made the du'aa. From the airport

I went with Abul Hasan and Talhah to the house of Abdul Kareem Mahimwala, while Maulana Inaam and the rest came much later.

Maulana Mufti Mahmood Hasan also came for haj as a result of the special requests of some friends. He arrived in Bombay (Mumbai) about a week before us. The day of our arrival was the date of his departure. Therefore after having donned his ihraam after Asr, he came to greet us and left to depart at ten o'clock that night. From the airport he phoned that his plane had not arrived as scheduled. On the morning of the 19th he came to our place still in the state of ihraam. He brought news that his plane had not arrived and the plane which had left on the morning of 18th January was kept back in Jeddah. The cause of which was that the entire India including Bombay had been declared a cholera area. Prior to this Bombay (Mumbai) had been excluded. Hence on Tuesday, Wednesday, Thursday and Friday no plane would transport hajis to Jeddah.

At that time Bhai Yunus Saleem Saheb also arrived in Bombay on some official business and came to meet us. May Allah reward him well because he made a lot of effort with regard to getting us and the hajis to leave. Similarly, the Bombay Haj Committee and the India Envoy in Jeddah also tried very hard and he spoke to Ameer Faysal many times by telephone.

On Thursday Bhai Yunus Saleem brought the good news that the quarantine was over and that planes would start moving on Friday. Through the efforts of Bhai Yunus we managed to acquire three tickets i.e. for myself, Maulana Inaamul Hasan and one companion. This was because the plane with which Mufti Saheb was to leave had had preference as it had been standing there for some days.

Maulana Inaamul Hasan phoned Karachi and was told that all plane services and flights to Jeddah had been suspended. It appeared there was no way of reaching Karachi en-route to Jeddah. Haji Muhammad Yaqoob of Bombay (Mumbai) and many others tried hard to get us on a flight via Karachi through some other airlines. May Allah reward them all. Maulana Inaamul Hasan said: "As for the three tickets we received, three men are required for Maulana Zakariyya alone. We have phoned Karachi. Perhaps there will be a way out of there."

From Karachi, Janab Puri Saheb and Haji Yusuf Rangwala told us: "Come to Karachi by any plane. We will be able to make arrangements very easily."

But we did not have visas for Karachi. We found it unadvisable to travel to Karachi just on the assurance that visas would be granted to us on arrival at the airport. May Allah reward the Bombay brothers, especially Haji Muhammad Yaqoob Saheb. They managed to acquire visas for us for Karachi after struggling for two entire days, running up and down. Through their yeoman efforts the problem was solved. It just so happened that on Thursday 21st January at about 12 noon an African plane was flying via Karachi to Africa. We had to be at the airport at 12.30. In great haste we had to leave everything else and hurry with our packing in order to get to the airport. Many things had to be left at Bhai Abdul Kareem's house. Bhai Yunus Saleem had also arrived at the airport and through his efforts Bhai Abdul Kareem's car was allowed to proceed onto the tarmac right up to the plane.

Zuhr salaah was performed at the airport. My car was left quite a distance from the aircraft as a large crowd was gathering. Only two persons were allowed to take me into the plane - Abul Hasan and Talhah. We finally left at 3 p.m. to arrive at Karachi at 4.45 p.m. No one came to the aircraft, but outside the airport, Bhai Yusuf

Rangwala, Maulvy Ihsaan and Israai were waiting. The latter had come to the airport to see his father off. Bhai Haji Fareeduddin also arrived.

The aeroplane staff had seen the efforts of Bhai Yunus Saleem and the presence of the Mayor of Bombay at the airport. Hence they lowered me from the plane by lift and respectfully brought me to the customs, where those who were waiting met us.

Through the efforts of Haji Fareeduddin we had no problems at the customs and nothing was opened. We performed Asr in the customs hall and left by cars for Makki Musjid. We stayed there for Jumu'ah. That night Maulana Inaam and Maulana Muhammad Umar delivered lectures, although it was felt that in view of the present circumstances it should not have been done. But the local brothers were adamant about it.

We left Karachi at ten on the 23rd January and arrived in Jeddah an hour before Zuhr time there.

In Jeddah, Bhai Sa'di, Mamu Yaamin and many others had been waiting for us in since Friday. They had expected us to arrive from Bombay and they were looking for us in every arriving plane, as there had been no time to inform them of our change of plans. When our plane arrived they were at the airport but knowing that the plane was from Karachi, they did not stop to check and left the airport. However Bhai Abdul Hafeez had been sitting at the airport with his car from the day before and Doctor Ismail had been waiting since the morning.

The plane stewards lifted me from the plane and brought me right into the customs. They had seen what had been done in Karachi. From outside Doctor Zafeeruddin and Bhai Ashfaaq saw me and after much difficulty they took me from the customs to the airport

musjid, where Bhai Yahya of Karachi, who was presently residing in Madinah Munawwarah and many others came to greet me. After Zuhr salaah the Jeddah brothers tried to take me to their homes. Others wanted to take me by taxi straight to Makkah Mukarramah, but I told them that we would have to wait there until Maulana Inaam and the others arrived. He arrived after Zuhr, while Maulana Muhammad Umar, Maulana Ubaidullah and Haroon remained caught up at the customs.

Someone who had seen us at the musjid phoned Saulatiyyah and told them that for two days we had been waiting in Jeddah. Maulvy Abdullah Abbas had already obtained permission to take his car right up to the plane. The moment the telephone call was received at Saulatiyyah, Bhai Shameem immediately phoned Bhai Sa'di who was just sitting down for lunch on return from Jeddah. Bhai Sa'di immediately took Maulvy Abdullah Abbas with him and came to wait for us at the police checking post.

In the meantime Maulana Inaam, Yahya and I left by taxi with Sufi Iqbal, while Bhai Abdul Hafeez was asked to wait for Maulana Muhammad Umar and the rest until they finished their work at the customs. At the first checking post we found Bhai Sa'di and Maulvy Abdullah Abbas. On the way from Jeddah I had been on the look-out for them. I saw them first and called out. Bhai Sa'di came over into our taxi while Yahya went over to Maulvy Abdullah's car.

As soon as we arrived, I had tea organized for Maulana Inaam and others so that they could finish their formalities at the Haram Shareef before Asr. We also phoned Saulatiyyah where everyone was eagerly awaiting our arrival. Qazi Saheb, Bhai Afzal and Bhai Shameem soon arrived. Bhai Ikraam wanted us to go to Saulatiyyah first and then go to the Haram but there was not enough time till Asr.

In the meantime Haroon and the others were held up at the customs until Maghrib and only came with Abdul Hafeez after Maghrib.

On the 4th of February we went to Mina and on the 5th we were at Arafat. It was a Friday. Because of the fact that this particular year the Pakistani brothers had brought their women with them, all went with their own transport, while we all went in Makki Marzooki's bus to his tent, where all those who had gone with their wives gathered in one place.

According to his normal custom Makki Marzooki gave us a very good meal. As for me, in accordance with the sunnat, I only drank milk at Arafat. We left after Maghrib and at Muzdalifah we found a very nice place for the night, which was very spacious and open. We performed Fajr salaah early and left for Mina early in the morning, arriving there at the time of duhaa.

After Asr we came to Makkah Mukarramah in Malik Abdul Haq's car to perform tawaafuz-ziyaarat, but we had to use a very long and round-about route because the main road was closed to traffic. After pelting the jamaraat on the 13th of Zul Hijjah we finally arrived back in Makkah Mukarramah.

At Mina there were tableeghi meetings and taleem in practically every muallim's tents. The Musjid-e-Khaif was in fact the centre for tableeghi activities during those days from where jama'ats gathered and were sent to various other places. Even in Makkah Mukarramah after haj, tableegh and taleem continued and country-wide ijtimas took place.

On the 10th of February, there was an ijtima for the brothers of Bahrain and all the old Arab workers. On that same day there was also an ijtima for the Kuwaiti brothers. On the 11th of February

there was an ijtima for the brothers from Africa and all foreign countries.

We arrived in Madinah Munawwarah on Sunday 21st February at Asr time. Somehow I could not find my diary which contains all the details. The whole story from arrival in Makkah was copied from Maulana Muhammad Umar Palanpuri's diary.

Madinah's monthly ijtima took place on 25th, 26th and 27th February - an ijtima which is alternated monthly between Makkah Mukarramah, Jeddah, Madinah Munawwarah and Ta-if (see 'Aap Beati' volume four).

On the 13th of March we went to Quba and returned before Zuhr. On the 14th we went to Khaybar, where lectures were given in the Musjid-e-Souq and the Musjid-e-Ali and we returned in the evening.

I have already spoken about the tremendous spiritual atmosphere experienced at the mazaars of Khaybar and discussed the possible reasons for it. From the 17th to 19th a mashwarah gathering took place in Madinah Munawwarah at which there were representatives from Makkah Mukarramah, Madinah Munawwarah, Jeddah, Ta-if, Al-Khobar, Dammaam etc. On the Saturday 3rd April 1971 we left Madinah Munawwarah by car for Makkah Mukarramah in Haji Salih's car. We arrived after Zuhr, which we performed at Saulatiyyah.

We attended the Jeddah Ijtima from the 5th to the 7th as was decided at the Madinah Munawwarah mashwarah. On the 9th we were back in Makkah Mukarramah. On the 10th there was an ijtima for the muhajireen in Makkah at Saulatiyyah. A very large Bengali ijtima also took place at Saulatiyyah on the 12th.

On the 12th there was another huge ijtima at Saulatiyyah for which invitations had been sent to Sayed Alawi Maaliki, Sayed Hamzah Ja'ly, Al-Haaj Rasheed Faarsi, Shaikh Ghazzawi (the poet of Arabia) and other Makkan dignitaries. At this meeting Bhai Saleem made a very strong appeal for expanding tableeghi activities and Maulana Inaamul Hasan made a special plea for tableegh among the special and prominent people.

On the 13th of April the brothers who had accompanied me left for Jeddah and on the 14th they left on Saudi Airlines straight for Bombay. They stayed there for three days and then left by air for Delhi on the 17th of April.

I had, for a long time, intended staying on in Hejaz because of my illness and especially my problems with my incapacitated legs made it difficult for me to travel to and from Hejaz. But after the Jeddah ijtima I was told by various friends, especially Bhai Afzal that my return to India was very necessary for tableeghi services. I had no real need to return to India hastily and told the brothers that I had merely come to Jeddah for the ijtima, while all my luggage had been left in Madinah Munawwarah, especially all the kitaabs which I had gathered together from here and there.

I had previously made some notes in Arabic on the chapter headings of 'Bukhari Shareef' and in Madinah Munawwarah I had started to listen to those notes being read to me. I did so because in Saharanpur there was much interferences. Moreover in Madinah I would also have nothing else to do and I had already seen the blessings of Madinah Munawwarah during the time of my writing of 'Owjaz'. At that time I had completed so much of the manuscripts in three months, which just to check through in Saharanpur took me many months. Thus I tried to make use of the time in Madinah Munawwarah to the best of my ability. And it was for this reason that I collected some kitaabs from Madrasah Shar'iyyah and from

other friends. Now I was quite worried about those kitaabs and how they would be returned.

I could not go back to Madinah with those persons. Maulana Inaam had left Haroon and Zubair with me. May Allah also reward Qazi Abdul Qadir Saheb well for all the time on my long travels in Hejaz, being virtually my supervisor and staying with me. He always went out of his way for my comfort. May Allah grant him great reward and high rank in both worlds.

As I said I had the intention of staying in Madinah Munawwarah for a long time. Therefore whatever I had written on 'Al-Abwaabul wat Taraajim Lil Bukhari' over a period of forty years was to have been checked and rewritten through the help of Malik Abdul Hafeez Makki and my grandson Maulvy Zubairul Hasan, the son of Maulana Inaamul Hasan. But then the order came for me to return to India.

At the end of April we reluctantly left Madinah Munawwarah, stayed three or four days in Makkah Mukarramah and after having obtained a transit visa for Karachi for three days we departed. After our three days in Karachi, we arrived in Delhi at Jumu'ah time. I was very sorry that I did not find my Hejaz diary. If it should be found later, details can be copied there from.

It was about twenty days before leaving Madinah Munawwarah on this trip that I fell and broke a bone in my leg. It was about an hour before Zuhr while I was staying at Madrasah Shar'iyyah. I had gone for istinja and having just completed my toilet, I felt dizzy and fell down. I always have the habit of wearing a lungi. Those standing outside heard me fall and came in. Fortunately there was no exposure of my private parts. Two men picked me up and carried me out, drew a curtain and changed my lungi. They also cleansed

my legs and as was our normal routine we went to the Musjidun Nabawi for Zuhr salaah.

After salaah my friends insisted that I should have an X-ray taken. One of the Madinah Munawwarah doctors who visited me also requested that an X-ray be taken of my foot. Prior to this there had been blood in my sputum and also from my nose, which lasted for quite a few days. Doctor Waheeduz Zamaan and other doctors had prescribed various medicines and after three days this stopped. At Badr, I again started having nose-bleeds. Therefore the Madinah and Pakistan doctors wanted me to go for X-rays. I said to them that such minor things do happen from time to time and that there was nothing to worry about. This time the doctors made used this opportunity to X-ray my whole body. Alhamdulillah there was no problem with my chest but the X-rays showed that the one bone of my left leg was fractured. The doctor suggested that I stay in Madinah Munawwarah for another week, the bone would be healed. But I told them I had already made arrangements for my travel to Makkah Mukarramah, Jeddah, Karachi and Delhi. This could not be changed and when my India friends hear about what has happened, they would come along to assist me.

While I was in Madinah Munawwarah there was no need for plastering or bandage and I could attend the Musjidun Nabawi without any difficulty and I had no real pain. Just before I left Makkah Mukarramah for India, Doctor Waheeduz Zamaan decided that in view of the fact that there was a chance that the injury could become aggravated, it was very necessary that the leg be put in plaster for protection.

The doctor came to Bhai Sa'di's house after Esha to plaster the leg. At that time because of the intense heat I used to sleep at Bhai Sa'di's house where there was more space and during the day I used to be at the Madrasah Shar'iyyah with the elders.

The doctor put the plaster on my leg in half an hour. The plaster was so soft that I did not experience any discomfort. In fact it made me feel very comfortable. Within two hours it hardened without any wetness. But later when I had to go to the toilet the whole plaster became soiled. My friends tried to open it but it was so hard that they had to use an axe. After salaah we again had to call the doctor who arrived immediately. He asked us not to worry because at night he would put another one on. But that night when Bhai Sa'di and Maulana Abdullah Abbas went to look for him they could not find him as he had gone somewhere.

When he came back after a couple of hours it was very late. He suggested that as we were leaving two days later, it would be best to plaster it in Pakistan, but we only stayed in Karachi for two days and could not find time for it. On arrival in Delhi Maulana Inaamul Hasan, Haji Muhammad Shafee, Bhai Karaamat Ali etc., suggested that it be done before leaving for Saharanpur.

We arrived in Nizamuddin at Jumu'ah time and on Saturday we had to go to a doctor's surgery. He plastered the leg in half an hour but after two hours it had not yet dried out. Maulana Inaam dried it out with a heater in four hours. I told the doctor that in Makkah Mukarramah the plaster started drying in ten minutes. He explained that he did not possess the material which they had as those things are ordered from London and America, while in India only local products were used and not imported from overseas. I could not understand this but I respectfully remained silent. On the 6th of June we left with Maulana Inaam in three cars for Saharanpur via Deoband, arriving in Champur at Zuhr time.

According to an announcement, I met people in the Darut Talabah after Asr salaah. The Saharanpur ijtima took place from the 6th to the 8th of June. I also participated in it and on the morning of the 8th I left for Gangoh and returned from there at 11 a.m. After

the ijtima Maulana Inaam left for Delhi on the 9th June in Bhai Abdul Hafeez Dehlawy's car. On that same day at Zuhr time Maulana Esaa Muhammad Saheb Gujarati passed away. He was one of the conscientious tableeghi workers and had close contact with me.

After arrival in Saharanpur the plaster hardened. After fifteen days Bhai Karaamat's brother came along with another doctor who told me that the plaster had hardened and shrunk with the result I started feeling uncomfortable. He cut it off and applied another. The plaster remained on for two months and thereafter not only did my leg become so numb that let alone standing on it, I could hardly put it on the ground. They had to keep my wheelchair near the charpai (bedstead) and four people had to lift me up like a corpse to put me in it, and when needed they had to lift me from it and put me on the bed.

During this time I had homeopathic treatment, Unani medicines and also massage treatment but the more treatment I had the more useless my leg became. I have already stated that my regular journeys for haj started from the time of the strike in the madrasah. This strike caused me to become so disappointed and so despondent that my heart lost its desire for teaching.

This was especially so because during the year of the strike I had made a lot of effort to inculcate into my students the high rank of their calling in life and the importance of emulating the ways of our predecessors. I had very high hopes that those students would turn out according to my expectations and aspirations but the matter turned out to be completely contrary to my expectations.

This made me realize that I did not have the ability to inspire others towards righteous ways. Otherwise there would have been a

decent effect upon them. I lost all enthusiasm for teaching. For as long as I taught 'Bukhari' thereafter, it was done because I was forced to and not from spontaneity as before. Therefore every year I had the intense desire and intention to remain in Madinah Munawwarah, but my evil deeds did not allow that.

Finally in 1388, I stopped teaching altogether. But because I had developed the habit of talking a lot, I started listening to my already prepared manuscripts at the insistence of some brothers, especially Shahid, because these had to be prepared for printing.

Even this work 'Aap Beati' is no real academic work. It was just a recollection of some incidents which I remembered as I lay around and dictated. It was while lying here that the whole picture of the strike was recollected. Actually I was busy discussing the issue of 'self-admiration and pride', which is something a person should avoid at all costs. I was saying that even in the presence of saintly beings such a thing can be a curse which causes great harm. Look at Hunain! Even in the presence of Rasulullah, Sallallahu Alayhi Wasallam, the Sahabah, Radhiallahu Anhum, because of this self-admiration and over-confidence, had to suffer initial defeat.

But even worse than that is to criticize and degrade the elders for faults committed by them. Once someone asked Sayyidina Umar bin Abdul Azeez, Radhiallahu Anhu, about the conflicts between the Sahabah. He answered: "Allah had kept our hands clean of their blood. So why should we now pollute our tongues with it?"

I have dealt with this topic in detail in 'Al-I'tidaal'. There is one other thing to remember in this regard: If a Muslim disgraces another Muslim over anything, Allah will cause the accuser to become involved in that same crime before he dies. I have dealt with this in detail when discussing Aa'laa Hazrat Raipuri in volume four. When

one of the ahlullah (those saintly ones) commit any iniquity, you should never go and spread it about. It is a very dangerous thing. Allaamah Sha'rani writes: "The flesh of the Ulama is most poisonous." In other words, to broadcast their faults is like taking poison.

'Arwaah Thalaathah' quotes a very grave saying of Hazrat Gangohi. May Allah save us from it. He said that those people who involve themselves with criticising and degrading the Ulama, will have their faces turned away from the qiblah in the grave. (Whosoever wishes to see this saying may, on page 307 of 'Arwaah Thalaathah').

In this regard a story is also mentioned:
Once Maulvy Mohammad Qasim, the Commissioner for the Gwalior area, was in great trouble. The state officials demanded a sum of one lakh (100,000) rupees from him. His brother then went to Hazrat Fazlur Rahman Saheb Ganj Moradabadi for help. Hazrat asked him where he had come from and he replied: "From Deoband."
It surprised Hazrat that he had undertaken the long journey. He continued: "I came here because my confidence in you brought me here."
Hazrat said: "Go to Gangoh. The solution to your problem lies with Maulana Rasheed Ahmad and is dependant upon his du'aas. Even if you and I and the whole world should make du'aa, it will be of no avail."

Thereupon the brother went back and through the intercession of Hakeem Ziya-uddin he came to meet Hazrat Gangohi. Hakeem Saheb, related the story and put in a good word and Maulana Gangohi replied: "This man has not done me any harm, but he is a great opponent of Deoband's madrasah which belongs to Allah. His opposition has been to Allah and he should

make towbah for his attacks on Allah and then only will I make du'aa."

Consequently the man made towbah and immediately his innocence was announced and was exempted from the demand.

Actually, whatever calamities overcome a man is as a result of his own actions. I have discussed this issue in considerable detail in my writings. The Qur'aan says:
"Whatever calamities befall you is that what your hands have earned."

It is not only the general public and the ignorant ones who are in misunderstanding but the Ulama as well. When a person lands in problems like having to go to jail, suffering theft, being falsely accused or having a false case against him with trumped-up charges, we all start thinking that this man is completely innocent, and we wonder how such a trial can be from Allah's side. But it is my opinion, about which I am absolutely certain, that this is not a crime to which he is completely innocent. But what really happens is that we never keep our deeds before our eyes and never remember our injustices. We are unmindful of having trampled the rights of others under our feet. Allah's spies are around us at all times, and Allah says:
"Never does he speak a word but there is a Sentinel by him, ready (to note down)."

Allah is aware of all our crimes, but it is by His Grace, and Merciful Kindness that He does not punish us immediately but allows us time to repent. But when instead of towbah, we continue with our iniquities, an order goes out to the higher angels to meet out punishment. This punishment can come in the form of court cases, theft, illness or anything else. The order is given in accordance with

our sins. However the victim believes that in the prevalent case he is innocent, and will even blame others for his misfortunes. Some will even go so far as to accuse Allah the Mighty King, the Merciful One, of injustice. But he is completely wrong because the punishment comes after a period of respite and as a punishment after many sins.

It is reported that when Hazrat Asmaa, Radhiallahu Anhaa, the sister of Ummul Mu-mineen, Hazrat Ayeshah, Radhiallahu Anhaa, used to have a headache, she used to say: "Ya Allah, what sin have I committed?"

This topic has been dealt with in detail in 'Al-I'tidaal' and in this regard I have mentioned many hadith. It is reported from Hazrat Ali, Radhiallahu Anhu, that Rasulullah, Sallallahu Alayhi Wasallam, said: "Shall I give you the explanation of the meaning of the verse: 'Whatever calamities befall you, is what your hands have earned?' O Ali, whatever reaches you of illness or punishment or any worldly calamity, is the earnings of your own hands."

In this regard, we should not wonder why the Ambiya, Alayhimus Salaam, suffered so much. Rasulullah, Sallallahu Alayhi Wasallam, himself said: "Those on whom calamities descended most are the prophets, then those most like them, then those nearest in likeness to them."

The answer to this riddle has been given by me before, but I do not remember what I had written. Hakeemul Ummat has explained it thus:

"Calamities are of two kinds: One is a calamity in reality and the other is only a calamity in its outward form. If a calamity is such that it causes one distress and anguish, it is as a result of iniquity and if it is of such a nature that it causes one to attain stronger relations with Allah and progress in that field, it is only an outward calamity.

Look at the calamities which descended upon the prophets and the saints. You will see that in the face of calamities, they are not distressed but have complete acceptance in the Will of Allah and are satisfied.

It is like clasping someone in your arms and pressing him or her to your breast in embrace. If you had caught a thief who had robbed you and were holding him in your arms, then even if you were a handsome person, the criminal will not be pleased.

On the other hand, if the lover holds his beloved, it is a completely different matter giving intense pleasure to the beloved. You may then ask that beloved whether he or she when pressed heavily, feels discomfort. The reply will be: "Never!"

Similarly, Allah 'embraces' two kinds of people; one is that group who are thieves and criminals in His Court and the other is that group who are His lovers and very worrisome of His punishment, and do not want to be released from His yoke."

So in conclusion, real calamity comes through sins whereas apparent calamity is a test through which a person acquires a raise in rank. Hakeemul Ummat has discussed this topic in detail. I have only alluded to it concisely.

The bad Influence of the Jamiatut Talabah (Students Representative Council)

As far as how I have resented a Jamiatut Talabah (students Council) is in the footsteps of our elders, I have already said as much. This is a very important topic and I must deal with it again, even if briefly. I am very opposed to student's representative councils at all Arabic madrasahs and I have had this intense dislike for it since my own student days. As the days have passed and as

my own observations and experiences have increased, the more overwhelming has become my dislike for it.

I have always felt resentful of the members of such councils. Moreover I have, like the Sahabas, Radhiallahu Anhum, always looked at every act and asked: "Why should I do something which Rasulullah, Sallallahu Alayhi Wasallam, never did?"

Allaamah Munziri quotes a saying of Sayyidina Abdullah bin Abbas, Radhiallahu Anhu, wherein he says: "Blessings are with the deeds of your elders." — Targheeb, vol. 1, p. 53.

My elders are in truth the real heirs of the prophets and I have found their words and deeds to be completely in line with the sunnat, and I have in my experiences found that opposition to their teachings lead to loss and self-injury. I have found my elders - all of them - to be totally against the establishment of Jamiatut Talabas.

In chapter four of this volume, while dealing with the methods of instruction among my elders, I mentioned that in Darul Uloom, Deoband, during the time of Hazrat Sadrul Mudarriseen a student body 'Faiz Rasan' was established. When he heard of it he exclaimed: "You evil ones! Come here one by one and I will make anjumans out of you. I will expel every single one of you." Very soon, instead of 'faiz' (beneficence), haiz (menstruation) started flowing!

During the year 1346, Hakeemul Ummat wrote against it very strongly in his magazine 'Al Noor'. I have quoted some of his views in my booklet on 'Strike'. Then too, I have seen a lot of upheavals as a result of the elections for the presidency of such bodies and in fact a student was once killed. I have seen our elders being insulted and disrespected. I have seen in the presence of an order from such bodies, disobedience to the requests of madrasah elders. Having actually seen these things, my dislike for such

things has only increased. These students show absolutely no respect for teachers and have little interest in studies. They have, however, through practise learned to make good speeches and think they are great allaamas, criticising their ustads as a result of which they become almost completely deprived of real knowledge.

We all know the strife, fights and enmities which result from elections for members to those bodies and voting. If in ordinary elections these things happen, the harm is not so great as the people live in their various homes in different villages and towns, but here all the students have to live in one place and practically under one roof. The result often is that the one party brings false and fabricated charges against the other and we always have to witness fights and scuffles between them, as a result that madrasah officials have their hands full with having to settle differences between them.

Worse than that is the fact that studies and classes are neglected. One party goes out of their way to have members of the opposition expelled. In this they make use of treachery and deceit. All this has filled me with tremendous resentment for such organisations and councils. May Allah pardon me.

CHAPTER SIXTEEN

MISCELLANEOUS THOUGHTS

IN THIS CHAPTER I wish to deal with various thoughts that come to my mind. I intend dealing with some ideas borne out of my own observations and conceptions, which were formed through the

barakat of my elders, and with which I hope will benefit others Insha Allah. I will deal with them as they come to mind.

1. Precaution against looking (nazr) at evil

This topic is connected with "taqwa" and some of the contents have already been mentioned under "taqwa" but I now wish to refer to it separately because of its importance and because of so many falling victim to this evil.

Allah has commanded the believers (men and women) to lower their gazes and to cast their eyes down. Similarly Rasulullah, Sallallahu Alayhi Wasallam, has prohibited us from gazing upon non-mahrams (including beardless boys). (Mishkat) We are also ordered not to cast second looks at them.

The object of this injunction is that if a person has looked upon a non-mahram accidently, he is excused, but if he then casts a second look at the same non-mahram of the opposite sex, or continues to gaze, it is a sin.

According to another hadith the curse of Allah descends upon the looker, as well as upon the one who is looked upon (if that person goes about in an exposed manner).

Rasulullah, Sallallahu Alayhi Wasallam also warned: "Do not visit non-mahram women."

A person then inquired: "What about a brother-in-law?"

Rasulullah, Sallallahu Alayhi Wasallam replied: "That is 'death'." The reason for this is that the husband's brother comes and goes into the house many times and if any illicit relationship or intimacy developed through gazing at him one can imagine how severe the consequences will be.

In a long discussion on the issue of looking at strangers of the opposite sex, Hafiz Ibn Qayyim writes in 'Al-Jawabul Kaafi' page 204:

"The problems start with the first look, just as a fire is started with the first spark. Hence it is even more Important to protect one's eyes than one's private parts as 'nazr' (looking or gazing) is the beginning. Thereafter ideas are formed in the mind, whereafter action is taken towards sin. Then only does one get involved with sin. This is the reason why it is ordered that whosoever protects and guards all four of these, has protected his deen: his gaze, his mind, his talk and his feet (moving towards sin).

A person should try his utmost to guard himself against these four things as these are the four doors through which Shaytaan enters the house and becomes the cause of its destruction."

Then Hafiz Ibn Qayyim discusses each one of these four in detail, stating: "That guarding of the eyes is the means of guarding the privates parts. When a person allows his eyes to roam about freely, he causes it to move him towards destruction."

Rasulullah, Sallallahu Alayhi Wasallam, said: "Do not cast a second look upon a look."

In the Musnad of Imaam Ahmad, Rasulullah, Sallallahu Alayhl Wasallam, is reported to have said: "If one prevents one's eyes from evil gazes (against the beauty of a woman or an "amrad" - beardless youth), Allah creates within his heart the ecstasy of Ibaadah."

Rasulullah, Sallallahu Alayhi Wasallam, also warned: "Do not sit on the public roads."

The Sahabah, Radhiallahu Anhum, asked: "Ya Rasulullah, but those are our sitting places (because the ground in front of our houses is the poor people's meeting places. Apart from that we have no gathering places.)"
Rasulullah, Sallallahu Alayhi Wasallam, replied: "If there is no way of avoiding it, then fulfil the rights which are due to such places."

The Sahabah, Radhiallahu Anhum, asked: "What are its rights?" Rasulullah, Sallallahu Alayhi Wasallam said: "Guard your eyes (by lowering your gazes). Avoid causing harm to others and answer the greetings (salaams) of passers-by."

It is indeed true that incidents and misfortunes start from the first look of the eyes, which causes ideas and intentions to enter the mind. Hafiz Ibn Qayyim dealt with this at length and said: "Before he casts his eyes at anybody, that arrow strikes him who looks. He thinks that the other is the victim, while in actual fact he is a bigger victim, struck with a deeper blow."

Imaam Ghazali in his 'Ihyaa-ul-Uloom' - volume three page ninety - wrote very soundly on this very topic and mentioned various incidents. There are two or three stories about Hazrat Sulayman bin Yasar. One of them is this story:

He once went for haj and was on the way from Madinah Munawwarah in the company of a friend. At Abwa, one of the resting places (manzils), the companion spread the dastarkhan (table-cloth) and went to buy some eatables, while Hazrat Sulayman who was a very pious person and very handsome remained in his tent.

A badu (bedouin) woman was sitting on the hill-top and on seeing him fell in love with him. She came down towards the tent. She

wore a burqa' as well as gloves on her hands but was herself a very beautiful person. When she entered the tent, she lifted her burqa'. She asked him something.

Hazrat Sulayman thought that she was asking for food and came towards the dastarkhan to give her something. She said: "That is not what I desire. I want that which a man desires from his wife." Hazrat exclaimed: "You have been sent here by Shaytaan!"

Thereupon he placed his face on his knees and started crying aloud uncontrollably. When the woman saw this, she left him sitting there, crying.

In the meantime his companion returned and was surprised to see him in this manner, he therefore asked the reason for all this.
He replied: "I am thinking of my children."
The companion said: "No that cannot be. Something must have happened in my absence."

Then he told him the whole story. This made his companion also cry.

Then Hazrat Sulayman asked: "But why are you crying?"
He replied: "I am crying because I know that if I had been in your position, I would not have been able to have had patience."
They both continued crying.

When they were in Makkah Mukarramah, Hazrat Sulayman was lying near the Hajar-e-Aswad (Black Stone) in his chadar (cloak), when he fell asleep and in a dream he saw a very handsome man coming to him. He asked him: "Who are you?"
The man replied: "I am Yusuf."
He asked: "Are you really Yusuf, the Siddeeq?"
The man replied: "Yes, indeed."

He said: "Your incident with Zuleikha was quite astonishing."
The man said: "The incident with the woman of Abwa is even more wonderful."

During the time when Haji Qamaruddin was ill, my late uncle Maulana Muhammad Ilyaas used to go from the madrasah to the Saharanpur Jami' Musjid daily, to lead the five salaahs. He used to go there for Asr salaah and return after Maghrib. From time to time, I used to accompany him. I always noticed that on the way, my uncle always kept his eyes cast on his feet because the road went through the bazaar. He never looked this way or that way at the shops. I always saw my Hazrat Saharanpuri walking without ever looking up, his eyes being cast down all the time.

Looking around is an illness. I have observed in many of my friends that through zikr and shughl, a deep sense of satisfaction and pleasure is created in ibaadah, but then through looking at things, this ecstasy becomes lost and gradually there comes a time when the ibaadah itself is not performed regularly.

Imaam Ghazali has also mentioned many stories in this regard, one of which concerns a butcher, who had fallen in love with the wife of one of his neighbours. It so happened that the husband sent his wife on some errand to a village. The butcher followed her there, where he declared his love for her. She replied: "More than the love you feel for me, is the love I feel for you. Desist from it. I fear Allah's wrath."
The butcher exclaimed: "How is this that you fear Allah and I do not?!"

He returned from there and on the way back he felt extremely thirsty, so thirsty that he came near to death. Then one of the messengers of the Nabi of that time happened to pass by him. He

said to the messenger: "I have no such good deed with me through which I may make du'aa. Please make du'aa for me."

The messenger said: "I will made du'aa and you say: Aa-meen." Du'aa was made, whereupon a thick cloud came over them keeping them in its shade as they moved along. They came to a village where their paths parted and surprisingly the cloud went with the butcher.

The messenger said to him: "You told me you have no good deeds. Tell me the truth."
The butcher told him the story with his neighbour's wife, whereupon the messenger said: "The one who makes towbah sincerely reaches such a rank, which others can never reach."

Imaam Ghazali tells a second long story about a very handsome pious young man who used to stay in the musjid, keeping busy with ibaadah all the time. One day he entered the musjid and saw a very beautiful woman, who in her beauty resembled the beauty of the full moon. She told him: "Young man, listen to what I have to say."

He refused to turn to her or listen. A few days later the same thing happened and she again asked him to listen to her. After a bit of hesitation he said: "This is not the place to talk. Here one can become wrongly accused."

The girl said: "I know that for a pious ascetic person like yourself a little interference is not tolerated. But in my love for you I am completely at a loss."

The young man listened to her and went into the musjid, but when he started making salaah, he found himself so confused that he did not know what he recited.

He wrote 'Bismillah hir Rahmanir Raheem' on a piece of paper and thereafter addressed her: O woman, when a person is disobedient to Allah, Allah is at first gracious to him. On the second occasion He covers his fault and on the third occasion He becomes so displeased with him, that everything in the heavens and earth become fed up with him."

The story is quite long. I only wished to point out that after one sins, Allah initially is gracious to him and covers the fault. Fortunate indeed is that one whom Allah guards and protects against looking at evil, and second to them are those whom He grants the ability to repent. — Fazaa'il Zikr.

There is a story in 'Fazaa'il Zikr' about a man who was on his death-bed. While the people around him tried to make him recite the Kalimah Tayyibah, he told them that he could just not utter the word. They asked him why. He replied: "A certain woman came to buy a towel from me. I was captivated by her beauty and now I keep seeing her before my eyes."

Hakeemul Ummat had delivered a special lecture on this topic of lowering one's gaze. It has been printed and is really worth reading. In the beginning he quoted the verse from the Qur'aan: *"He knows the treachery of the eyes and what the heart does conceal."*

Hazrat writes: "The tragedy of evil gazes is this, that people do not consider it as sinful. They think it is just like looking at a beautiful thing, which has no adverse effect upon the inner self. This is such a grave sin from which even the elderly ones are not free.

In order to commit an immoral act one has to make a lot of preparation. You must have money and the other party must be

made to agree, etc. But in order to be involved with looking at evil, you do not require all those preparations and (most of the time) there is no apparent disgrace attached to it, because Allah alone knows of it and its intentions. A Maulvy Saheb gazes upon a woman and still remains a Maulvy Saheb and Qari Saheb remains Qari Saheb. Neither does a person's being a Maulvy become affected, nor does his being a Qari. In fact no one knows of it. And even if another knows thereof he will not disclose it to others."

A certain man came to Hazrat Uthmaan, Radhiallahu Anhu, after he had been involved in "bad-nazri" (evil gazes). Hazrat Uthmaan, did not mention his name nor disclose his sin. He said: "What has overcome people that you find "zina" (fornication) dripping from their eyes?"

Among the elders, there are those who become aware of hidden things through kashf. They say that when one looks at evil, the eyes become devoid of a certain light, hence they can deduce ones having looked at evil, and that one's eyes are not clean. It is especially grave to gaze at young boys.

The shari'at has clearly prohibited it. From what our elders have written on the subject it also becomes very clear as to what a grave sin it is.

A saintly person says: "Evil looks is one of the arrows of the Shaytaan. Through it one becomes a victim of the efforts of Shaytaan."

Hazrat Abul Qasim Qushayri says: "For him who desires to become righteous, it is of the utmost importance not to gaze at women and young boys. In this case this is the thief, which prevents anything from reaching him."

Another says: "Whoever Allah wishes to discard from His court, He casts love and desire for young boys into him."

Another great evil prevalent in casting evil looks which is not in other sins is this that if one indulges in other things, eventually one's attention becomes diverted from it as one becomes satisfied, but in this case the more one looks at evil, the more one's desire for it increases.

There was once a saintly man who was not very particular about purdah and allowed women to come and go in his presence. He thought there was no more need for strict purdah as he had already become quite elderly. Another pious person warned and admonished him against allowing women to come into his presence freely, but he did not pay much attention to this advice.

Then he saw Rasulullah, Sallallahu Alayhi Wasallam, in a dream and he asked Rasulullah, Sallallahu Alayhi Wasallam: "I am now gone old and I have no fear in letting women-folk come and go in my presence. Is it still necessary for me to strictly observe purdah?"

Rasulullah, Sallallahu Alayhi Wasallam, replied: "Even if men should become so saintly as Junaid and women as saintly as Rabi'ah Basri and they are together in one house, Shaytaan will also be present in that house. And he will endeavour to make them do something evil. So how can it be permissible for you to allow women into your presence?"

A certain person with only one eye was performing tawaaf and during it, he was making this du'aa all the time: "O Allah I seek refuge from Your Anger." Someone asked: "Why do you fear so much?"

He replied: "Once I looked at a boy with bad intentions, and from the Unseen I received a severe slap, which destroyed my one eye. Now I fear that something similar will happen and destroy my other eye."

A certain young boy used to be in the service of a saintly person, who showered love upon him. One day one of the mureeds also started loving the boy. The Peer Saheb realized that the mureed had done what he had seen his master do.

He once went to the market and saw at the shop of a blacksmith a piece of iron becoming red-hot with sparks flying from it.

The Peer Saheb started to carress the fire. He called out to the mureed: "Come, you also carress it."
The mureed was perplexed.

The Peer Saheb told him: "Beware! Do not even try to emulate me. Do you think you can be my equal?"

A certain buzrug was seen having his legs pressed by a handsome young boy. The onlooker started to wonder what kind of buzrug this was, who lets young boys press his legs.

The buzrug said: "Bring me a fiery heater." It was brought and he placed his foot in the fire.

Then he said: "I do not feel anything. This boy and the fire are the same to me ." — From the wa'z: Ghaddul Basar.

In 'Al Sunnatul Jaleelah' of Hazrat Thanwy, Hazrat Shaikh Waasity is quoted as saying: "When Allah intends degrading anyone, he allows him to become involved with these dirty ones (i.e. the company of young boys)."

In the above quote of Hazrat Thanwy, mention was made of the loss of light from the eyes of those who gaze upon evil. Hazrat Mufti Mahmood Saheb says that he heard this saying from Hazrat Maulana Abdul Qadir Raipuri, who had heard it from Aa'laa Hazrat Abdul Raheem Raipuri. He also says that once Aa'laa Hazrat was performing wudhu and had just finished washing one feet when two persons arrived. One of them had already been a mureed for some time but was not regular in his zikr, while the other was a new arrival.

Regarding his mureed Hazrat said: "You have not changed. Laziness seems to remain. (He was lax with his zikr)."

Regarding the other one he said: "There is an illness in his eyes (he is fond of looking at evil) and his heart is also bad (i.e. he has wrong beliefs)."

2. My bad habit in writing letters

It was while I was dictating on the previous topic that I recalled my bad habit in writing of letters and decided to write about it. Whenever I wrote to the elders, I always made use of good paper and clean envelopes, but when I wrote to those my junior or to friends, I had the bad habit of writing on cheap paper or waste-paper and making use of cheap envelopes.

Like Hakeemul Ummat, I also used to turn the folded envelopes (airmail-letters) over and write on them. If it was an airmail-letter, and I had to write a reply, I used to purchase an envelope from the post office. But those letters which came with stamps on, or were delivered by hand, I used to reply on the airmail-letters. But now that I daily receive between forty and fifty letters, this has also stopped.

Now If I receive letters, I scratch out my address and write the

address of the one to whom I am replying. Perhaps I have written somewhere that on one occasion, I sent Hazrat Shaikhul Islam Maulana Madani a letter on very poor paper and envelope. At that time Hazrat used to visit me so often that at times he came here two or three times a week.

After this insulting act of mine Hazrat came to visit me. He took about five hundred (or a thousand) very high quality envelopes from his bag as well as about a dozen high quality writing pads, and said to me: "It seems you do not have any paper or envelopes."
I said: "Hazrat, your gift is very well appreciated, but these things are not for my use."
He asked: "Why not?"

I said: "These letters are not as the manuscripts of 'Kowkab' and 'Owjaz' which have to be preserved. A letter is only of importance to come to know something temporarily. There is no need for special paper which is wasted in any case. Hazrat, it is by your goodness and generosity that you write one or two lines on a big piece of high quality paper, place it in a high quality envelope, write the addressee's address and then post it. And in any case the paper and envelope will be wasted."

Hazrat took the envelopes and pads from my hand and placed them back into his bag. It was because of such ideas of mine that Hazrat Shaikhul Islam used to call me a "bakheel" (stingy one). He often used to say: "Whatever you can acquire from the stingy one is a special favour."

Last year a friend of mine Qari Jaleel Muhammad, the grandson of Maulana Badre Aalam sent me a packet in which there were some high quality writing pads and envelopes. It came to me through one of the hajis. I wrote back to him:

"Beloved son, it is not a question of me not having paper and envelopes for letters. Up to now I have not seen letter-writing as being a thing upon which money should be spent.

It is difficult for me to return this gift to you as hajis are busy returning home. But in order to please you, I will indeed write the letter from the Haramain upon the paper supplied by you. There is however one problem, I find it very difficult and wasteful to write on the one side of the paper while the other side remains unused. Therefore I will try to write on both sides...."

Maulvy Shameem of Madrasah Saulatiyyah secretly gave my scribe two rupees to purchase some paper for our letter writing.

Actually my view in this regard is as was taught by my late father, who was in business and had envelopes printed with his business name and address on it. The other side where the envelope flap was, was clean. It was my father's habit to write on this clean side too.

If ever any of my friends or juniors wrote to me attaching a reply paid envelope "jawabi lifafah" out of respect, I always reprimanded them saying that this could have been written on a reply-paid card instead (which is cheaper). What is the need for wasting an envelope. However if anyone asks for a taweez then I can see the need for an envelope. For this a 20 paisah envelope is required. Otherwise, I much prefer replying on a reply-paid card. It is easier.

Replying to letters with envelopes takes longer. I sometimes find myself disliking the use of a long airmail-letter for a small and short note, with so much wasted space.

It was because of such things that Hazrat Shaikhul Islam called me a "bakheel". Very often I have asked my household members, why a certain thing is cooked when there are no guests visiting us.

This topic has been dealt with here, in between, without really having any relevance to the subjects before or after. However, it is mentioned for a very special reason. Some people may think that I write to them in the manner that I do, in order to degrade or insult them. It is not so. It is merely because of my stinginess. This is just one of my many innumerable faults.

3. A Point of Advice and a Good Habit

At various places in this 'Aap Beati', I have stated that through the blessings of the path trodden by my elders and through having seen their general habits, I have always taken every interest in madrasah affairs and have always had the welfare of the madrasah at heart. I will not claim that in my handling of madrasah affairs, I have never made a mistake but this I can say in all honesty and certainty and that is that I have never purposely neglected any madrasah affairs.

Aa'laa Hazrat Raipuri used to say that he never feared anything as much as he feared being sarparast of a madrasah. He used to say that we are not the owners of the madrasah, but only its guardians and it is a trust. Hence, in the event of any shortcomings or embezzlement, our pardoning the perpetrator did not absolve him from the crime. However, if in the true interest of the madrasah, we should give pardon. It is hoped that Allah too will pardon. And if because of personal connections we should overlook anyone's faults, we too, will be sinners just like him.

I have already mentioned various incidents concerning this aspect, about my father, Hazrat Saharanpuri, Maulana Inaayat Ilaahi, etc.

Since having entered the madrasah in 1328 Hijri until this year 1393 Hijri, I have passed through all the stages; student, teacher, sarparast. I cannot remember a single occasion where because of my personal contact with anyone, I have through my influence allowed any student's food to be granted from the madrasah kitchen. Many times it has happened that a student's food was stopped as a result of some crime or low marks in an exam. Then this student would ask Maulana Abdul Lateef to appeal on his behalf, or would ask some friends to do so. Then Hazrat Nazim Saheb would write: "If Zakariyya should write his recommendation, I will again allow the "food to be re-instated"." Perhaps Nazim Saheb feared that I would feel offended if he should of his own accord re-instate the student. My reply in such cases was always this: "I shall not recommend that his food be "re-provided by" from the madrasah. As long as his food is "stopped" he shall eat with me."

It has also happened that some students who had close contact with me, were expelled from the madrasah. I can say with certainty that not once did I because of my personal contact with such a student oppose the expulsion or recommend that it be withdrawn.

Some students even disliked me and even went so far as to oppose me and make false accusations against me. But I can go so far as to swear that never did I, in clear terms or by way of hinting, suggest such students expulsions. There were times when some students were justified in being displeased with me, because I was always very severe in dealing with the relatives of the elders, as I knew that no other teacher had the courage for that, not even the Sadr Mudarris. Moreover my close friend Maulana Abdur Rahman and the head Mufti Qari Saeed Ahmad used to encourage me in this line of action. Often they used to say: "So-and-so has demanded this or that, we are not able to refuse him. You are the only one capable of doing that."

That was the time of my youth and hardness. In those days I used to use my hands for punishing more than my tongue. The result was that those "special" ones, the sons of the elders always remained angry with me. I have already discussed this topic in 'Aap Beati', volume two.

I mentioned how in 1357 some students from among the relatives of the elders started a campaign against me by printing letters and articles containing accusations and complaints against me in 'Al-Madinah' in Bijnor. As a result of Hazrat Shaikhul Islam's efforts, an investigation was pursued which proved the claims to be completely false.

Thereafter when the madrasah decided to expel the leaders of this campaign, I opposed the expulsion most vehemently. For two days this issue was discussed by our shura. While the rest of the members were insistent, unanimously, that expulsion be proceeded with as the accusations had been proven unfounded, I opposed the resolution. My main argument was that these members themselves would be faced with many difficulties afterwards. As for me, it would not have any adverse effect upon me Insha-Allah. I pointed out to them, that all of them were closely connected to the elders of those students and as such it would cause them problems.

Hazrat Nazim Saheb said that the connection he had with those akaabir (elders) were his personal relations and as such his personal opinion had no influence upon the decision. Maulana Abdur Rahman felt that it was only "imagined" that he would have to face problems and that would never materialise. However it did.

Concerning the employees of the madrasah are concerned, I never made any recommendation for or on behalf of anyone. Neither did I

ever try to have anyone removed from his position. When my friend Maulvy Naseeruddin completed his studies, he very much wanted to start teaching in the madrasah free of charge without a salary. I told him that people with his capabilities were teaching at the branch annexure of the madrasah; and that he should submit an application to Nazim Saheb. If he approved, it would be alright. I also told him that if the application came before me in the shura, I would not approve of it because my opinion as far as he was concerned, would not count because of his being closely connected with me.

When Maulana Abdur Rahman Shahpuri, a relative of Maulana Abdul Qadir Raipuri, graduated at Mazahirul Uloom, the same request was made and I gave the same reply which I had given to Maulana Naseeruddin; but bearing in mind the welfare of the madrasah, I told him: "Hazrat Nazim Saheb often goes to Raipur with me. When we go again there, you must come along and in Hazrat's majlis you should quietly put your request forward to Nazim Saheb, but at such a time when I am not present, and in such a manner that Hazrat Raipuri does not hear because of blood relationship he may object to it."

It so happened that we were later sitting in Hazrat's majlis. I got up to go out and made a sign to Maulvy Saheb. He got up from his sitting place, went to Hazrat Nazim Saheb and put forward his request softly. Nazim was a very well-mannered man of dignity and told him to put forward his request in writing in Saharanpur. On our return he made the application and was accepted as a teacher.

Then there is the story of Hazrat Mufti Mahmood Saheb, the present sarparast of the madrasah. In 1351 he became the assistant Mufti at a salary of ten rupees per month. After two years in 1353 he was appointed as na-ib (vice-) mufti at 15 rupees per month.

During these two years many people, especially Haji Muhammad Yaqoob Gangohi, grandson of Hazrat Gangohi, requested many times that I apply for an increase on Mufti Saheb's behalf. What could a person accomplish with 10 rupees? But I merely indicated that I could not do that because of Mufti Saheb's close contact with me.

There are many similar incidents in the cases of my relatives, Aqeel, Salmaan etc., about which our sarparasts are quite aware.

On the other hand I have never tried to remove anyone from the madrasah staff because of my personal dislike nor tried to stop them from making any progress. Many such cases also passed before me.

There was one madrasah staff member, who during my early days of teaching was an enemy of my father and as such also bore enmity towards me and my uncle Maulana Ilyaas too. He and his friends spread the word around that my uncle and I were spies appointed by the English to watch over Hazrat Saharanpuri. At that time I was responsible for writing Hazrat's letters, taking the letters from his room, locking and unlocking the room.

At that time there was a piece of amaanat jewelery in Hazrat's desk which was stolen. Some people accused me of the theft. They had reason to believe that because I came and went freely into the room. As soon as Hazrat heard this, he immediately rejected the possibility of me being the thief. This made my enemies accuse him of being blind in his love for me. Praise be to Allah that the real thief was discovered later, and the person responsible even admitted his guilt. However, for as long as the goods were not found, the accusation of theft against me remained. (My scribe tells me that this story has already been told and for this reason I have related it concisely).

Anyway at that time many incidents happened. The person who was found guilty of the theft was removed from the madrasah and heavily reprimanded by Hazrat. When I interceded with Hazrat on his behalf, seeking pardon for him, Hazrat was astonished and said: "What, do you also make sifarish (intercede) for him?!"

I can still remember my answer quite well, I replied: "Hazrat, your displeasure will mean the destruction of his deen and dunya. And even his disgraceful behaviour towards you will not in the least affect your honour and dignity."

Hazrat did not accept my intercession, but I can say truly that after this Hazrat's kindness to me increased all the more.

There is another occurance that I have frequently encountered in this long life of mine, it happened a lot in my early days and even more nowadays: When a person without being sick, sought sick leave from the madrasah, he then really became sick.

Similarly if he tried to deceive the madrasah in any way - in time or finance, he became involved in calamities and misfortunes. I know of numerous incidents like these. Either he would suffer from theft of his own property or get involved in some form of court case. I have also experienced that the nearer those people were to the deen, the more quickly these misfortunes came. On the other hand the further he was from deen, the longer the punishment took to come, but when it came, it was then very hard indeed.

I have already discussed the reason for this in the fourth part of 'Al-I'tidaal' which has been translated into Arabic and printed from Karachi and Beirut, under the title of 'Ashabus Sa'aadah' and in English under the title of 'Muslim Afflictions' and in Gujarati under the title of 'Dard wo Daura'. In it I have warned those who are connected with me, to be very cautious in their dealings with the

madrasah. They should never think that there is no one to check on us or reprimand us. The fact that there may be no one to question us or who is able to do so, is even more aggravating. May Allah help me and all my friends to diligently act upon this given advice and may He protect us against the severe consequence of negligence in this regard.

4. An Experience

I have had many experiences - good ones and bad ones. I have also seen many of the experiences of my elders. I have noticed that when in the cases of our elders a time came when they were very popular and people came into bay'at with them in large numbers, then instead of being filled with happiness, they became filled with fear.

I have seen the later days of Hazrat Shaikhul Islam and seen how he became increasingly more popular. Letters came from far and wide informing of the large numbers of people, in the places where he had spent Ramadhaan, entering into bay'at. In answer to those letters I always wrote that this was not something about which to be pleased. I did not go into detail.

I have also seen the last days of Aa'laa Hazrat Raipuri and have also witnessed the last part of the life of Hazrat Maulana Abdul Qadir Raipuri. Two years before the death of Maulana Yusuf Saheb, when he was very popular, I called his son Maulvy Haroon into a private meeting with me, and advised him most emphatically and most earnestly: "Your father will soon be leaving you. This is a very serious thing. Whatever you are able to acquire from him, do."

I told him many things and spoke quite openly. But of course at that time he was still very young. Even this old man of seventy seven in age has not taken proper warning.

Actually, I started thinking along this line since the time I taught 'Mishkat Shareef' and extracted it from the verse wherein there was an early hint at the coming passing away of Rasulullah, Sallallahu Alayhi Wasallam, in the verse:
"When the help of Allah and victory has come and you see people entering into the deen of Allah in groups, then glorify the name of your "Rabb" and seek forgiveness...."

This started me thinking. Hence during the last era of every one of the elders, I started fearing the worst. I therefore, advised my friends that when you see lots of people desirous of entering into bay'at with any of our elders, you should not only feel happy about it, but should make every effort to acquire from them whatever there is to be acquired.

Together with this there is another point which I may have touched upon at some time prior to this. It very often happens so, that those who had seen the elders and benefited from them, become completely deprived of progress after their deaths.

They make the mistake of comparing and weighing the successors to the departed elders. This is a grave mistake. It results in those people afterwards being deprived of gaining benefit from the successors of the elders.

After the demise of Hazrat Gangohi, I advised many of his attendants to turn in bay'at to his most prominent khalifas. But in their minds Hazrat Gangohi was still very much supreme and they did not turn to his khalifas, which caused me a lot of distress, because those khalifas were spiritually on a high level. Similarly after the demise of these khalifas, I advised their mureeds to become joined in bay'at with their khalifas. Some did and some did not.

Now, after the death of Maulana Yusuf Saheb when many told me that the virtues and qualities which were in Maulana Yusuf are not found in Maulana Inaamul Hasan Saheb. I answered that Maulana Yusuf too did not have the qualities which his father had. Similarly Maulana Inaamul Hasan will have such qualities, which will not be in those to follow him.

Therefore, I most earnestly urge and advise my friends not to look at the present elders with the same eye of judgement with which they have looked at their predecessors. You should rather compare them with those who are to succeed them. In the future you will not find others like them.

It is crystal clear, that the qualities which Rasulullah, Sallallahu Alayhi Wasallam, had, were not even found in the other Ambiyaa. How were they to be seen in the Sahabah, Radhiallahu Anhum?

And the qualities of the Sahabah, Radhiallahu Anhum, were not found in the Taabi-een! To expect them to be exactly like the predecessors is unfair. Rasulullah, Sallallahu Alayhi Wasallam, himself had said:
"No year shall come over you except that the one which follows it will be worse."

I have often heard my late father say that the daurah students of every year were weaker than those of the previous year. My own fifty years of teaching experience has corroborated this. The piety, love for knowledge and learning which I had seen in students in my early days of teaching, is not found in present day students. I have also seen in the days of my elders that when they taught a certain kitaab, they considered themselves far beneath the author. Now I see teachers talking as if they consider themselves above the author. Those elders, no matter how low their salaries were, considered that salary as being more than

they deserved, but nowadays, no matter how high salaries are increased, the teachers consider themselves more deserving.

I have already dealt with this issue of low salaries in detail. May Allah grant me also the ability to keep this thoroughly in mind, that the Giver is Allah, Who is the Creator of Sustenance and Lord of all the Worlds. Everyone else is merely a means towards this end. So is the madrasah. Even the lines of business, employment, etc are all the means created by Allah. And whatever has been predestined for us, will be received, whether it comes through the Mohtamim of the madrasah or through a business or through any other means.

If a person should ponder over what he had received for the month, and then insists that he had received it from the madrasah or as a present or from some other source, it would be foolish. We all say such things.

It has been my personal experience that if for some reason or other, one of these "means" of earning becomes closed, Allah opens up other ways, whether the earnings is from one's own hand or from another's. The main thing is, it comes to one. Hence one should not object by saying it has come to those hands and not his own or that it had come through so-and-so and not through another.

In my childhood days I heard a story from my father: There was once a rich man's son. His father died and the mother looked after him with great love. Generally after the death of a father, children are not under the full control of mothers and in the case of rich men's children, they never are under the control of their mothers.

The boy was studying Farsi (Persian) and in class they came upon a saying, that whatever is destined for one to receive of food, one

will surely eat it even if by force. If he does not consume it willingly, he will be forced to do so, even though reluctant. The boy argued with the teacher. "If I do not want to eat who is there that can force me to do so?"

Having said this, he closed his kitaab and went off saying: "I will only come back to class if someone can tie me up and force me to eat."

At home he said to his mother, as he threw the kitaab down: "I will not continue to read such a false book. I have taken an oath that I will not eat and I would like to see who is going to force me to eat."

The mother was very sympathetic and kind. For the entire day she practically begged him to eat but he was adamant in not eating anything. (I thought I had already told this story but my scribe says no. Hence, I will have the whole story written down).

In spite of hunger the boy did not eat for the entire day. Because he feared losing his determination and to avoid his mother's insistent begging, he went to sit in a graveyard some distance away.

The mother was worried. She called his friends asking them to search for him and telling them that she would reward them. They informed her that he was in the graveyard. She cooked some very delicious pulao and added such spices which made it smell very appetizing, thinking that once the boy smelt the fragrant smelling pulao he would not be able to keep himself from eating. She put the pulao in a pot and told the boys she would reward them, if they would place the pot near him in the graveyard. They should do so, in such a manner that the boy does not see them, otherwise he would not eat it.

That night after Esha the boys placed the pot of fragrant smelling pulao in the graveyard and returned. It so happened that two robbers came into the graveyard. One of them said to the other: "I smell the delicious smell of pulao."
The other answered: "The whole place is filled with its smell."
They looked around and found the pot of hot pulao and also found the boy lying asleep nearby with a chadar around him. They woke him up and asked: "What pulao is this?"
At first he said: "I do not know."

When he persisted in this reply, they beat him up: "You are a liar. This pulao must be poisoned. You have put it here to kill us."
The boy answered: "No, there is no poison in it."
He told them the whole story. They said: "If there is no poison in it, you shall eat of it first and then we will eat."

They beat him and he could do nothing as he was one against two of them. Finally he ate and from the side from which he ate, they also started to eat. Then they forced him to eat from the other side of the pot. All the time while he ate, they beat him with shoes. When the pot was empty, the robbers left. The boy may have been stubborn but was also fortunate. He picked up the empty pot and came home. He told his mother: "I have been beaten up and forced to eat the pulao."

Then he told her the whole incident that had taken place.

The following morning he went with his kitaab to the ustad and told him: "Ustad-ji, this statement (about which we argued) is completely correct. I have had to bear the beating from shoes to eat the pulao." Then he related the whole story.

There are many similar stories like these, which I remember, but at this moment I am only mentioning this one.

It was about twenty years ago when my friend Haji Muhammad Ishaaq became very seriously ill, so ill, that there was fear for the worst. I went to visit him in the company of another friend Qari Saeed Ahmad Saheb. At that time I was greatly under the fixed habit of not eating any unnecessary things like fruit, mithai etc. If such things did reach me, I gave it to friends. For a long time I had this habit.

When we arrived Hafiz Saheb was so pleased, that although he was unable to sit up without support, he sat up straight without support. He called his son to bring fruits - pomegranates, grapes etc., and insisted that we eat something. He insisted so much that I agreed to take my share with me. He answered: "Your share to take with you, I will give you. But in my presence you must eat something. Eat of this and it will make me happy."

I begged him to give me my share to take, as I thought I would give it to the children or some friends. But he insisted so strongly, that I ate that which I was forced to eat.

During one's youth, such passionate decisions are made from time to time, but now in my old age it is as Rasulullah, Sallallahu Alayhi Wasallam, has said: "As a man grows older there are two qualities which grow young: greed and hope."

Nowadays, both these things mentioned in the hadith are very much alive in me. Nowadays I have a taste for such things for which I never had any idea existed and which I considered to be a waste of money when I was younger. Previously my death appeared very near to me, so much so that necessary tasks and necessary building extensions were postponed, while bearing in mind that life was only for a limited number of days.

Now, although Alhamdulillah, I have no longing for smart buildings, I find myself wanting to borrow large sums of money for the printing of kitaabs. For example my Hazrat Saharanpuri's commentary on 'Abu Dawood' - 'Bazlul Majhood' has been out of print for the last thirty years. I have started reprinting it in Arabic script as well as in Hindi script in two places simultaneously. Similarly, while I never ever dreamed that 'Owjazul Masaalik' would be printed in Egypt with Arabic typesetting, it is now being printed in Egypt. Similarly my grandson Shaahid is busy trying to arrange for the printing of all my handwritten manuscripts.

5. Another Habit

It was while I was dictating on the previous topic, that my mind drifted towards this other bad habit of mine. It is a very old one and is one of the reasons for my being called a "bakheel". It was because of these kinds of habits that Hazrat Madani and his brother Maulana Sayed Ahmad called me by this nickname and they were both correct.

The bad habit is this: I greatly disapprove of any of my friends, especially those who are connected in bay'at to me, taking or eating anything belonging to someone else without permission. It is very distressing to me, when something of mine is taken or eaten.

My "nafs ammaarah" puts this thought into my mind, that these people had already undertaken at the time of bay'at that they will not take hold of and eat lost things which they pick up, and now take my things without permission! I will not make any claim against them in this world nor in the next, but my mind tells me that if this is the way they act with my things, what will they do with things belonging to others?

Since the death of my uncle, I have spent several Ramadhaans or at least the last ten days of Ramadhaan in Nizamuddin with Maulana Yusuf Saheb. At such times whether it was the whole month or the last ten days, I was always in i'tikaaf. Maulana always spent the last ten days in i'tikaaf. His place in the musjid was always opposite to mine. My spot was on the western side of the musjid and his on the eastern side.

As was the case with his father and in following his lead, Maulana had a habit of spending most of the time after Maghrib in nafl salaah, completing salaam close to the time of azaan for Esha. Then he used to lie down for about fifteen minutes. In summer he lay down in the musjid courtyard and in winter in his mu'takif (i'tikaaf tent) with many of his attendants around him pressing his body.

One day as he lay down after his nafl salaahs, according to his habit while his attendants pressed his body, someone came to tell him that another person had taken paan from his paan tin. He became very angry and scolded the complainant very severely for having brought the complaint, telling him that after all paan was for eating. For about ten minutes he reprimanded the complainant. I heard all this while sitting in my mu'takif (tent). When it was over, I got up from my spot and went to where the group was sitting and I said to the complainant: "Bhai, whatever Hazrat-ji had said, was said with regard to his paan-tin. If you see anyone taking paan out of my tin, you may give him two smacks on my order. Then grab him by the ears and bring him to me. No doubt, paan is to be eaten but what is the meaning of stealing it to eat?"

May Allah grant Maulana Yusuf a very high rank in the hereafter. Whenever I said anything which was against what he said or

opposed him, then instead of being displeased, he always accepted it most readily.

I have already said in various places of my kitaabs, like 'Al-I'tidaal' and 'Akaabir ka Ramadhaan', that my elders were like the flowers contained in a bouquet, of various colours and fragrances. Among them I have seen two ways of reacting to the above situation. Above I have mentioned Maulana Yusuf's reaction. This same reaction has been seen quite clearly in the case of Aa'laa Hazrat Raipuri. Many people presented him with many expensive presents including foodstuffs. When he heard that in search of tabarruk, someone had finished off anything he was generally quite pleased, saying: "Alhamdulillah, it has been used on someone better and more worthy of it than me." It was so even though Hazrat's attendants were very careful not to consume anything without his permission. In the Sawanih Hazrat Raipuri the Second, Maulana Ali Mia has quoted several such incidents.

But opposed to this reaction was the manner in which some of my other elders reacted. When anyone took any of their things without permission, they scolded him heavily. I have seen many incidents like these. And then I have seen the kind reaction of my late uncle, Maulana Ilyaas and Maulana Yusuf.

6. Another Bad Habit

There is a very old accusation against me that had been made against me in newspapers as well as in letters and is quite true. The accusation is this that at Zakariyya's place they first look at your face and who you are and accordingly you are served different things.

First of all this accusation was made by a relative of mine whom I had entertained at my place for some time. Whenever he came I used to have special ghee-smeared rotis prepared. He wrote me a

letter telling me that I feed people differently on seeing different faces. He reckoned that when people sat at the dastarkhan (table-cloth), they should all be treated equally. He said: "I was served roti which was duly oiled but two other students with me were served dry roti."

After this many letters arrived on the same topic. When the letters were reply-paid or had addresses, I answered and wrote the truth. But when the letters were anonymous, I did not worry about replying.

It has been a very old habit of mine that if at tea-time early in the morning there was a Mewati jama'at having tea with me, then I made special arrangements to supply some dry rotis with the tea. And even if I had none, I would ask for roti to be sent from one of the houses of my children. The reason for this special arrangement was that I knew this jama'at was a 'walking' jama'at with a long journey ahead. I did not know at which village they would stop next and when. Neither did I know if they would find food or not. At times if I had nothing, I even went to get something from the market and sent it with them.

Nowadays this buying of things from the market and these accusations against me have become more and more as the numbers of guests arriving daily have increased beyond comprehension, and I have been scolded quite heavily.: "We were also out in tableegh and we were also hungry. However for the Mewati people roti and curries were ordered and for us, nothing! For them there was "ghur" but about us there was not even a single question asked."

One person wrote: "We were also guests and the people from Calcutta (Kolkata) were also guests. We were poor and they were

rich. For them various kinds of curries were served and for us poor ones there was only simple daal curry."

This man scolded me thoroughly. What this man did not know was that the food for the Calcutta (now renamed Kolkata) guests came from the house of one of my close friends and benefactors; Sabri Saheb. It was always his special request that when the Calcutta (Kolkata) guests arrive, he should be their host, and as I had already described my habits with regard to the guests in 'Aap Beati' volume two, I willingly accepted his offer. However it was always the request of these guests that their meals by day should be with me. At my place, we ate in the morning. Therefore it was arranged that Sabri Saheb should prepare the afternoon food and send it to my place. Because this food was for those guests, I saw that it was placed before them.

Many friends became displeased with this, that the prominent ones were given special preferences. And even if it was so, then what was there to be angry about? This anger is as a result of ignorance of deen.

In 'Abu Dawood' there is a story: A beggar came to Ummul Mumineen, Hazrat Ayeshah, Radhiallahu Anhaa's door and she gave him a piece of bread. Thereafter a prominent person in fine clothes arrived. She made him sit down and fed him well. Someone criticized her for this. She answered that she had heard Rasulullah, Sallallahu Alayhi Wasallam, say: "Treat people according to their rank." This saying of Rasulullah, Sallallahu Alayhi Wasallam, is full of wisdom. Those people who after starving for days found it difficult to get hold of some roti and salads or get some roti to eat with onions, and if they now found some daal with meat, they will look upon this food as if it was pulao and zardah. But if those who are used to eating chicken

curry and delicious food now have to eat those things, it will almost be like starving. They may even experience pain in their stomachs.

In 'Anfaas Eesa' page 594, Hakeemul Ummat is quoted as having said: "Being kind and generous to people is necessary for the rich as well as to the poor, but the manner of accomplishing this is different and depends upon their temperaments and customary habits. The rich are so that if much attention is not paid to them, they are not pleased. But the poor are happy with even a little attention. Hence, to apply various methods of pleasing them, is neither wrong nor blameworthy."

In the treatment of guests, our elders of the Imdaadiyyah chain have different approaches. At Hazrat Shaikhul Islam's place, if anything special was prepared for special guests, all guests were made to eat of it. Otherwise he would let the special guests eat in a separate room. But at Hazrat Raipuri's place I have always seen that if something special was prepared, Hazrat always saw that some portion of it was placed before me. Quite often I objected but Hazrat always used to say: "This is nothing special. When it will be placed before special guests, only then will it be theirs."

In my youth I was very fond of meat and strong things. Thus, Hazrat always saw to it that these things were given to me. Alas, now this habit has completely been cast aside.

Incidents in this regard are quite interesting but I am just wondering if by relating them I may not perhaps be disrespectful to some of my elders.

7. Another Experience

The harbouring of prohibited love (love in excess of the bonds of shari'at) for any of the Sayyids is a dangerous thing and if it is

coupled with force, it is so much more dangerous. Such a person will very soon not escape being greatly disgraced. I have seen many experiences of this nature which are not suitable to be related.

Similarly too, hatred of Sayyids and hurting them, is also a very dangerous crime, of this too, I have seen many cases. Hence, a person should be very careful of these two things, as anyone who hurts any of these people will surely have to undergo misfortunes.

Those guilty of the former of the two crimes will suffer disgrace and those guilty of the second one will suffer hardships. This is the experience of my seventy-odd years.

There are cases where a person because of his high position gives trouble to Sayyids and soon becomes a victim of misfortunes. In all seriousness I want to advise my friends and those connected to me to be very careful of these things.

8. Another Habit of Mine

I have already stated that I always avoided making sifarish (recommendation) on behalf of others. In this regard I have also stated how my habit was contrary to the habit of my late grandfather and Hazrat Shaikhul Islam Maulana Madani.

In 'Arwaah Thalaathah', I have noted how my elders were also of two different opinions in this regard and now I wish to add it here, hoping that in future editions of 'Aap Beati' it should be added to the section dealing with my bad habits.

Ameer Shah Khan writes: "There were four very generous persons in the family of Hazrat Shah Waliyullah. One of whom was Shah Rafee-uddin." After mentioning the generosity of Shah Saheb, the author continued: "The second generous person was Shah Ishaaq

Saheb. This condition of his was his own, and if anyone ever asked him to make a recommendation on their behalf, he willingly did so. In this manner in one year he made a thousand recommendations to the Nawab Farkhabad, all of which the Nawab accepted. At last the Nawab said to him: 'Hazrat you have made a thousand recommendations this year!'

He replied: 'It is true that I have given you a lot of trouble but the fact is I just cannot refuse anyone a recommendation on his behalf. You must not worry about accepting them.'"

While relating this incident, Hazrat Gangohi said: "Everyone has his own temperament and habit. Maulana Yaqoob was the very opposite of this and never wrote any sifarish. He used to say that in making sifarish there are two problems: If you do not make the sifarish, the applicant feels bad and if you do the one to whom sifarish is made to, is troubled. But because the applicant's request is his own, and the one to whom it is directed is troubled for no reason, I prefer rather to trouble the former."

Hazrat Gangohi said: "This is also my way of thinking, i.e. the same as Maulana Yaqoob's. I also do not make sifarish."

Hazrat Hakeemul Ummat wrote in a footnote on this: "I am also a follower of this opinion and do not willingly write sifarish as the sunnat way of making sifarish is not found, in such cases. Now one is practically forced into action which of course is not permissible." Then Khan Saheb writes: "The third generous one is Maulana Muhammad Ismail Shaheed and the fourth his son Maulana Muhammad Umar."

He mentioned incidents of their generosity. I only intended writing about sifarish. Therefore I confine myself to the above.

CHAPTER SEVENTEEN

CONCERNING TASAWWUF

TASAWWUF IS ONE of the most important activities of my elders. If on the one hand they were imaams in the field of fiqh and hadith etc., and true successors and followers of the great scholars of hadith, on the other hand they were in the field of tasawwuf the true followers of Junaid and Shibly. These elders had executed tasawwuf under the rules of fiqh and hadith, and in their words and deeds they proved conclusively that this blessed art is actually a department of the hadith and the Qur'aan. They also cleansed and purified this science (knowledge) of all the fabricated innovations which through the years had become attached to it.

Some ill-informed people have looked upon tasawwuf as being contrary to the external aspect of shari'at and also considered it something separate from shari'at. This is a rather extravagant and an extreme claim, based on ignorance. The other name for true tasawwuf is ihsaan. It is that thing concerning which Hazrat Jibraeel, Alayhis Salaam, in a question, asked Rasulullah, Sallallahu Alayhi Wasallam, in order to inform the people that it is in fact the very essence of deen.

He asked Rasulullah, Sallallahu Alayhi Wasallam,: "What is ihsaan?"
Rasulullah, Sallallahu Alayhi Wasallam, replied: "To worship Allah as if you see Him."

In this manner, Rasulullah, Sallallahu Alayhi Wasallam, explained the essence of tasawwuf and ihsaan. No matter what the origins of it, this is the meaning of it.

"Whether I mention the Name of the lover, Sa'di or the beloved
In all things You are the one that is sought."

That is tasawwuf. Thereafter whatever zikr or shughl and mujahadaat one chooses, these are all the means of curing and a treatment for ills. This is so, because the further we move away from the era of Rasulullah, Sallallahu Alayhi Wasallam, so have various ailments and evils entered our hearts. Thus, just like the Unani tabeebs and doctors prescribe various new and newly invented medications for new diseases, so too, do the spiritual physicians prescribe various suitable medicines for different people according to their conditions and the era.

Hazrat Maulana Wasiyullah, one of the most prominent of Hazrat Hakeemul Ummat's khalifas, wrote a book 'Tasawwuf aur Nisbat-e-Sufiyyah' in which he quotes Abu Zakariyya Ansari Al-Shafi'i - It is a really worthwhile treatise, and in it he says -: "The basis of tasawwuf is the hadith wherein Jibraeel, Alayhis Salaam, asked Rasulullah, Sallallahu Alayhi Wasallam,: 'What is ihsaan?'; and he answered: 'To worship Allah as if you are seeing Him...' "
Hence, tasawwuf's real name is actually, ihsaan. This means that a sufi is one near to Allah and a muhsin (doer of good).

The Qur'aan itself indicates that there are various kinds and categories of people. Some are called the "as-habul yameen" (people of the right hand) and others are called 'muqarrabeen'(near ones). The people who correct their imaan and act in accordance with the commands and prohibitions of the shari'at are called the "as-habul-yameen". As for those whose negligence in deeni affairs is minimal and whose obedience and voluntary prayers are maximal and who have acquired the continuous habit of zikrullah, being in communication with Allah at all times, they are called the muqarrab and muhsin. They are also called sufis.

We now quote the original saying of Abu Yahya Zakariyya, he says: "And those who are endowed with these qualities are called

the "muqarrabeen" and they are the ones described as being people of ihsaan. The ranks of the people of this ummat are of various degrees. Some are known as "as-habul-yameen", while those who are minimal in negligence and continuously carry out the nafl acts with complete obedience and have made their hearts accustomed to zikrullah, turning to Allah alone for all their needs, are called "muqarrabeen". Such a person is also called a man of ihsaan. Such people are also called sufis, which means "clean" as they have cleansed themselves from unsuited characteristics and adopted praiseworthy character. Allah has come to love them and protects them in all their actions."

In a Hadith Qudsi it is stated: "None of those who attains nearness to Me has attained such nearness, as he who draws nearer to Me through performing the obligatory acts" - This is called "qurb-e-faraa'idh".

The Hadith Qudsi continues, "A servant draws near to Me through voluntary (nafl) acts until I make him My beloved and when he becomes My mahboob (beloved), I become his ears with which he hears, and his eyes with which he sees..." - This is called 'qurb-e-nawaafil'.

During the time of Rasulullah, Sallallahu Alayhi Wasallam, the virtuous and righteous one could only be called a Sahabi, because there is no greater rank than the rank of companionship of Rasulullah, Sallallahu Alayhi Wasallam.

When the era of the Sahabah, Radhiallahu Anhum, ended and the second era dawned, those who had enjoyed the company of the Sahabah were called 'Tabi'een', which then was considered the highest rank. Thereafter those people with these virtuous qualities who followed the Tabi'een, were called the "Tabi' Tabi'een".

After that, people became divided into different ranks and the two who carried out the shari'at with caution and extreme diligence came to be known as "zuhhaad" and "ubbaad". That was a time when someone tended to become known as a "zaahid" or an "aabid".

When afterwards, innovations made its appearance and there came a period of in-fighting among various groups with every one of the groups claiming that they had the "zuhhaad" in their ranks, the prominent ones from the "Ahlus Sunnat wal Jama'at" , who had chosen to walk the path of Allah and had cleansed their inner selves, chose the word sufi for the followers of this programme. In this way the elders from among them have been called sufis, since before the year 200 Hijri. There is no doubt, that although the use of the word tasawwuf only started being used many years later, the connotation has been in use in Islam since the beginning, as is written by the author of 'Ibdaa'.

"When tasawwuf became visible during the first century, it was a great thing of very high rank. Initially its objective was to correct character, training of the self and to make the temperament inclined towards implementing the commands of deen and to gradually dedicate the self towards deen, through making one realize the wisdom and significance of deeni injunctions."

There is no doubt that the aims of tasawwuf as explained above, are of the utmost importance and a necessity and strictly in accordance with the deen. No one can possibly object to that. Tasawwuf is a great thing, the definition of which the Ulama of tasawwuf have explained as being, "such a knowledge through which purification of the nafs (self), rectification of character and building up a sound inner and outer self can be achieved" with the objective of acquiring eternal happiness.

Now you may ponder: What is there in this that is wrong? Is it at all useless to purify one's nafs, rectify ones character and to build up a sound inner and outer temperament or to seek to attain eternal success? There can be no doubt that these are the things towards which the Qur'aan and the hadith encourage us.

We want to point out that the type of tasawwuf we are proving to be in complete accordance with the shari'at, is the type which is called "ihsaan" or "ilmul-akhlaaq" or "ta'meer-e-zaahir wa baatin". It is an organized science with all its principles. It has various conditions laid down for the mureeds and for the Shaikhs, which, if carried out properly becomes the very essence of deen. When these conditions are not observed, and non-tasawwuf is called tasawwuf, then the programme is no more what we call tasawwuf.

If, due to people not following and observing the rules, certain evils are exhibited in some followers of the path, the fault cannot be laid at the door of tasawwuf or those who tread the sufi path.

If you are staying aloof from tasawwuf simply because the word sufi has been invented, then tasawwuf is not the only science in Islam which is like this. In this case, I do not know, how many other things there are, which were not in existence at the time of the dawn of Islam, with which you do have contact. I maintain that even if we accept that the word "tasawwuf" is new, the science to which the name is given, is most definitely not new. You may call it "ihsaan", or "ilmul ikhlaas".

And you may call the one endowed with the good qualities, a "muhsin", "muttaqi", "muqarrab" or "mukhlis". After all the Qur'aan is full of these words, so too, is the hadith.

Hazrat Shah Waliyullah writes in his book 'Tafheemaat Ilaahiyyah': "Of all the things towards which Rasulullah, Sallallahu Alayhi

Wasallam, invited, there are three outstanding matters of great prominence:

1. Correction of dogmatic beliefs (aqaa'id). The performance of this task has been entrusted to the Ulama. May Allah reward them for their services.

2. The second one is to perform the deeds and acts enjoined by shari'at, in a correct manner and in accordance with the sunnat. This work of explaining this task to the ummat, was performed by the jurists of Islam (fuqahaa). Through their efforts Allah has guided millions and saved millions from going astray.

3. After discussing this Shah Waliyullah goes on to discuss the issue of ihsaan, while elucidating it with verses and hadith. He calls ihsaan - 'the rectification of one's sincerity, which Allah had chosen for his servants and demanded from them.'"

He writes: "I swear by Him in whose Hands lies my life, this third part of the deen is the most important part of the aims of the deen, and is the very soul of all shari'at. This work has been undertaken by the sufis of Islam, who having been on the path of guidance and guided others aright. Having had their thirst quenched, they quenched the thirst of others and thereby attained eternal happiness and were successful."

Shah Saheb further writes: "Ihsaan and ikhlaas are such important things that without them, all knowledge and deeds are of absolutely no value."

While discussing the term "ihsaan" in the hadith concerning Jibraeel, Alayhis Salaam, Hazrat Mulla Ali Qari writes: "By this word is meant "ikhlaas" (sincerity of purpose / heart), because this

"ikhlaas" is the precondition for imaan and Islam. This means that "ikhlaas" is synonymous with "ihsaan" and the acceptability of imaan is dependant upon it."

Shah Saheb also says: "Without "ihsaan" (ikhlaas) it is as if a body is left without a soul, or like words without meaning, useless."

Shah Abdul Haq Dehlawi writes in 'Ash-atul Laame-aat': "In ihsaan there is an indication towards actual tasawwuf and all those things towards which the Shaikhs of tasawwuf invite, is based upon it."

He further states: "Although the knowledge of hadith deserves and holds a position above all others, tasawwuf is in fact the explanation of the Qur'aan Kareem and the hadith."

Allaamah Shaami writes: "Tariqat means implementing the orders of shari'at, while shari'at means the external actions. These two and haqeeqat - all three of these things - are indispensable to each other."

Hazrat Gangohi also writes in his 'Makaateeb': "Shari'at is obligatory to follow and is the first objective. Tariqat is the internally implemented shari'at, while "haqeeqat" and "ma'rifat" are the compliments and completion of shari'at. The performance of all shari'at acts diligently and completely, is not possible without ma'rifat." — Makateeb Rasheediya, p. 24.

The kitaab by Maulana Wasiyullah is quite an extensive treatise with long quotations. In it the author discusses tasawwuf, the need for bay'at and its pre-conditions at length. Even to write a synopsis of it concisely, will require quite a few pages.

Similarly Maulana Aa-shiq Ilaahi, in his biography of Hazrat Gangohi - volume two, deals with the topic of haqeeqat and its needs, in considerable detail.

He writes: "Sulook means the building up of the internal and external acts of man, and to make the heart become accustomed to the obedience of Allah in such a manner, that to follow the path indicated by Rasulullah, Sallallahu Alayhi Wasallam, becomes one's second nature without any difficulty."

Tasawwuf is actual imaan - nothing else. It is that imaan towards which every Muslims aspires, on the condition that its essence is granted to one's heart. It is that imaan which Rasulullah, Sallallahu Alayhi Wasallam, had taught to the world.

You will find a sick person has no desire for eating but has to force himself to eat on the orders of his doctor, in order to give strength to his body. Then, there is another person who is completely healthy and takes his meals having desire for food. In the eating process both of them are equal. However, the one eats out of desire for food, while the other is forcibly fed.

Similarly one person will make ibaadah after having to be forced to do so, while another does the same thing because his own heart desires of him to be involved with the obedience of Allah. This latter healthy state is called tariqat, which is a state attained by his heart and the spiritual food he consumes is shari'at.

To illustrate this, Maulana Aa-shiq Ilaahi quoted a piece written by Hazrat Gangohi, which he wrote at some time during his early days.

'The knowledge of the sufis is the name given to the inner and outer aspects of knowledge of deen and strong "yaqeen"

(conviction). This is the real higher knowledge. To attain the condition of the sufis, requires the correcting of character and to remain at all times attached to Allah.

The aim of tasawwuf is to attract yourself to the attributes of Allah. It is to choose His intentions and to be busy with that which pleases Him.

The akhlaaq towards which the sufis are striving is the very akhlaaq of Rasulullah, Sallallahu Alayhi Wasallam, regarding which Allah Himself has said:
"Verily you are on the highest pinnacle of the best character."
It is also this character and these morals which have been taught in the hadith.

The morals of the sufis are these: To consider yourself lower than all others, the opposite of which is to have pride and arrogance; to treat others with respect, to show respect and sympathy, to bear the attacks of others with patience, to deal with others with softness and humility, to discard anger, to have sympathy with one's fellow-man, to give to others the rights due to them, to be charitable and to pardon others, to appear before them with a pleasant face, to discard all artificial exhibition of emotions, to be sincere, to trust in Allah in times of problems, to be satisfied with little of this world, to have piety, to avoid arguments and fights except in cases of "haq", to be devoid of hatred, jealousy and envy, to have a dislike for pomp, name and fame; to carry out what you promise, to have love and friendship with your brothers and to be grateful towards your benefactors.

The sufi trains his internal and external, and tasawwuf is the name given to this programme of training. It teaches one to turn his face away from everyone except Allah; and to be negligent of His Glory is the greatest sin.' — Tazkirah-e-Rasheed, vol. 2, p. 12.

In these few lines, Hazrat Gangohi has written down what many other Shaikhs of the science of '"tariqat" have taken many volumes to explain.

Once on the 6th Ramadhaan 1322, while sitting under a Galor tree, Hazrat Gangohi said a few words which were written down by Maulvy Barakatullah Saheb: "The aim of all the zikr and shughl as well as 'muraqabaat' is to acquire the ma'rifat (realisation) of Allah's omnipresence. Some people have explained this "presence" as being of two degrees. Firstly the Name of Allah becomes inscribed in the mind and thereafter it becomes easier to reach unto Him. The "chilla", etc., which the elders have devised is with this in mind that no other being should attain any importance in one's mind, just as it is inscribed in his mind: I am I.

Initially the Shaikhs used to direct all their efforts at eradicating bad akhlaaq, so that this objective may easily be attained. But the later Shaikhs, especially the Shaikhs of our silsilah have preferred that zikr be made so profusely that the bad akhlaaq becomes drowned and overpowered. There are ten characteristics among all others, which make up bad akhlaaq but the Shaikhs have mentioned one of them for special note - kibr (pride and arrogance) - and they maintain that if this one is eradicated, all others will disappear.

A certain person who was the respected leader of his people resided in the company of Hazrat Junaid Baghdadi for twenty years and at the end of the period, said: "Hazrat throughout this long period, I have not gained anything from you."

Hazrat Junaid realized that he was a man with arrogance in him and said to him: "All right do one thing. Take a basket of walnuts and sit down at the door. Then shout loudly: "Whosoever will give me one kick with his shoes for him there will be one walnut." Go on doing this and when your basket is empty, then come to me."

The man replied: "Laa ilaaha illallah! Muhammadur Rasulullah, (Sallallahu Alayhi Wasallam), I can never do a thing like that!"

Hazrat Junaid said: "That kalimah you have uttered is a blessed one - so blessed that even if a kaafir sinner of seventy years of age should recite it with sincerity, he becomes a believer. But by saying that you have become a kaafir (disbeliever) of the path of tariqat. Get out of here! You will not be able to attain anything." "

Hazrat then gave him the name of another Shaikh, saying that a certain person stayed with him for a long time and in the end he complained of not having found the condition of his heart corrected. Whereupon the Shaikh said: "Bhai, by correction of your heart, what was your intention?"

The man replied: "Hazrat, my aim was that whatever I was to gain from you, I want to convey to others."

The Shaikh told him: "That is enough! This niyyat of yours is the cause of all the problems. You have already made the intention of becoming some eminent "peer". Take this foolish notion out of your mind and put this in your mind, that it is my duty to thank Allah for all his favours upon me."

Hazrat Gangohi continued: "We can thus see that all those people, who perform zikr and shughl or salaah with the aim of attaining benefit, are foolish indeed. Their niyyats are wrong.
What benefit do they seek?
What reward?
Allah has given us this body, ears, eyes, nose and tongue and we should first of all thank Him for these powers. First we should do that and then think about being able to benefit others or to gain reward."

At this stage Hafiz Zahid Hasan asked: "Hazrat, does what you have just said mean that one should just remain busy with zikr and nothing else?"

He replied: "Yes, and the "faraa-idh" and the sunnan-e-mu-akkadah! Only zikrullah gives benefit to one's life. All the rest causes harm. If anyone cannot do so whole heartedly, he should do so with his tongue alone. Even that, is not without any benefit." — Tazkirah–e-Rasheed, vol. 2, p. 13.

Perhaps I have already quoted this saying of Hazrat Gangohi somewhere in 'Aap Beati': Once Hazrat Gangohi came walking to the khanqah after having had his afternoon meal. As he entered, he asked: "Is there anybody here?"

My father answered: "Yes, Yahya and Ilyaas are here."
Hazrat said: "Listen to me carefully! No matter how unmindful you are during the time when you mention Allah's name, it does not go without effect."

There is one other thing which I have seen in the lives of my elders: The love for their Shaikhs was exceptional. I have already quoted Hazrat Thanwy in my book 'Strike', where he quotes Maulana Siddeeq Ahmad Ambethwy one of Hazrat Gangohi's khalifas, who said: "In our silsilah (order) benefit is derived through "jazb" and not through "sulook"."

I have seen this great love myself and have read about it in their biographies. For example Hazrat Gangohi never ate paan, but used a spittoon because from time to time when coughing some slime used to come up which was spat out. On one occasion Hazrat Shaikhul Hind quietly took the spittoon outside, washed it and drank water from it.

Maulana Ali Mia (Maulana Abulhasan Ali Nadavi) writes in the life-history of Hazrat Raipuri, that Hazrat Raipuri had such love for his Shaikh which consequently had a great deal to do with his own spiritual progress. Apart from his zikr he was always in the service of his Shaikh. He said: "At midday when I put Hazrat to bed, I continued pressing his body late into the day, until Hazrat used to say: "Maulvy Saheb go and sleep." Then I would lock the door and go to my sleeping place. Then it would come to my mind that perhaps some flies may have sat on his face to trouble him. This would make me get up again and go to him several times to check, until Zuhr time."

He also says: "I never went to Hazrat without being in the state of wudhu and remained like that. Hazrat was always very kind to me. At times I would ask him: 'I have come for my own islaah (reformation). Let it not be that Hazrat is so kind to me because he considers me unsuitable.'

Then he would reply: 'No, Maulvy Saheb. I am not indifferent to you'.

Then also he sometimes scolded me heavily, even without cause and afterwards looked to see if the scolding had made any impression on me. Alhamdulillah! It had no bad effect on me."

In Tazkirah-e-Rasheed, in the discussion on Hazrat Gangohi's early life, an incident is mentioned. He says: "It was while I was staying in Thanabhavan for only some days, when I felt ashamed of putting the burden of feeding me upon Hazrat. For me to make my food arrangements from somewhere else did not appeal to me. Therefore, I sought permission from Hazrat to allow me to leave but he refused permission, telling me to remain for a few days more.

I remained silent and made the niyyat to stay on, but on the condition that arrangements for my food will be made from somewhere else. When later I went to his house, he had become aware of my intention and said: 'Mia Rasheed Ahmad, do not worry about food. Eat with us.'

During the afternoon, food came from his house. It was some very delicious koftah with some ordinary curry in another plate. Hazrat placed the koftah some distance away from me near himself and placed the ordinary curry in front of me. We both started eating. While we were eating Hafiz Zaamin arrived to join us, and on seeing the plate of koftah so far from me, said: 'Bhai Saheb, Rasheed Ahmad has difficulty in stretching his hand so far. Why do you put this plate so far away?'

Hazrat answered: "Is this not sufficient that I allowed him to eat with me? I actually wanted to give him a piece of bread and make him sit away from me like a "chammaar" (tanner)."

Saying this, Hazrat looked at my face and saw that I showed no ill-effects. Alhamdulillah, in my heart too there was no disgust nor disappointment. I realized that whatever he had said was completely true and even to receive a piece of roti from that household was a special favour and no matter how it was received, was something for which to be grateful.
Thereafter Hazrat never again tested me... Perhaps that is why I never attained anything..."
Hazrat Thanwy says: "Hazrat Zaamin Saheb once accompanied his murshid, Hazrat Mian-ji to Jinjhana walking with Hazrat's shoes under his arm and a bag around his neck. The in-laws of his son also lived in Jinjhana. Some people told him: "It is not advisable that you go to Jinjhana in this way. Those people will consider you despicable and will look upon you with contempt. They may even break off relations with you."

He replied: "I do not care about family relations! I will never leave my good fortune of going like this"."

Hazrat Thanwy also says: "Munshi Muhammad Jan Saheb states that when Maulvy Ahmad Hasan Kanpuri came to Hazrat, he once saw him picking up Hazrat's shoes which were placed outside the majlis, and placed them on his head while crying unashamedly."

In 'Aap Beati' volume two, I wrote a piece about Maulana Habibur Rahman the head of the Ahraar movement, who asked me: "What nonsense is this tasawwuf?"

It is a very interesting story which has been related in detail. I answered at that time: "Tasawwuf is only the correcting of the niyyat. Nothing else. It starts with: all actions are judged by the niyyat (intention) made for it," and ends with "That you worship as though you are seeing Him." This is what is called "huzoori" or "nisbat". It is for this that all sacrifices are made. For this reason "zikr and shughl" is made and for this that we make "mujaahadah and muraaqabah". And if Allah in His Infinite Mercy grants this to anyone, he requires nothing more. For the Sahabah, Radhiallahu Anhum, a mere look from Rasulullah, Sallallahu Alayhi Wasallam, did everything and they needed nothing more. Thereafter the elders of this ummat - the doctors of our spiritual beings devised various ways of healing the spiritual diseases in us, just like the medical doctors prescribe various medicines. Now, the spiritual doctors of every age have out of the experiences of their elders and their own, prescribed various medicines, through which some people quickly get restored to health while others take longer."

After this reply I related various stories to him in this regard, which has already been related previously.

Just as love for one's spiritual guide (Shaikh) is very necessary, so also is it necessary to avoid the anger and displeasure of the

Shaikh because that is very dangerous and destructive to the mureed. It is written in 'Ashrafus Sawanih': "It is especially dangerous and calamitous to show disrespect to one's Shaikh after having formed a close relationship with him."

Hazrat Thanwy said: "In this regard the committing of sin is from many angles not as harmful as it is to act disrespectfully, the reason being that sin is committed against Allah who is devoid of any impulsive and reflex actions. Such sin can definitely be pardoned after repentance, whereafter one may again attain the previous relationship with Him.

Disrespect to the Shaikh, however, is connected with the Shaikh, who is also a human being and as a result of the insulting behaviour of the student / mureed towards him, there will definitely be a bad effect upon his heart. This will deprive the student / mureed of deriving any blessing or benefit."

Then Hazrat Thanwy wrote: "Hazrat Haji Saheb gave a very fine example. He said: "Imagine the roof of a building. If the gutters become filled with mud and dust, then even though the water from the heavens falling on the roof is clean and pure, it will enter the gutters and become dirty as it flows down. So also is the heart of the Shaikh pure and clean due to the "noor" that descends upon it from the heavens. If it flows from there to the heart of the student / mureed who had caused hurt to the heart of the Shaikh then instead of making his heart clean and enlightened, it will make it dark and contaminated with evil.""

Hazrat also says: "The student who caused displeasure in the heart of the Shaikh will never attain peace of mind in his life and he will always remain troubled. But on the other hand, because not every act causing the displeasure of the Shaikh is necessarily a sin, the act committed will not automatically cause him any direct

deeni harm, but most often it does indirectly lead to such deeni harm.

It happens in this sequence: firstly the Shaikh is disturbed, which causes the student to lose his peace of mind due to the wrong deed. This in turn leads to his becoming somewhat negligent in his deeni duties which, in turn causes harm to his deen and his deeds for the hereafter.

If however, in spite of this loss of peace of mind and sorrow, he continues to be diligent and regular in his duties, he will not suffer any deeni harm. But generally, the loss of peace of mind, will see the person having shortcomings in his deeds and so he becomes indirectly adversely affected. What now happens is that the driving force encouraging him towards righteousness, is missing."

In this regard Hazrat Thanwy also says: "I am a mere nothing. But even if any person had accepted another as being someone who has faith in him, and then is treated in a contrary unbefitting manner, the result will be that the perpetrator will suffer the same harmful effects of his actions just as in the case of ill-treatment towards the proper saints." — Ashrafus Sawanih, vol. 2, p. 65.

In 'Aap Beati', volume 1, I have mentioned one of my late father's messages that one should be very careful regarding the words of the saintly elders as even their cryptic words and sayings (or even wrong words) are meaningful. At that time I did not understand its meaning and inquired from Maulana Abdul Qadir Raipuri, who told me: "The inverted words containing words to the opposite of what is intended will always remain so. However if there is displeasure in the hearts of any of the ahlullah towards someone, even if that person had not been wrong in his actions, the displeasure in the heart of the saint will not go without having some adverse effect. It will cause that person to become involved in sin."

This, I understand very well as I have already seen many examples thereof. Therefore during my time of teaching hadith I have always warned my students to be very careful and wary of the "ahlullah", that they not have any displeasure in their hearts towards students. If that is the case regarding the "ahlullah" in general, how much more should one not fear the wrath of him with whom you are connected in bay'at?

This can be gauged from the quotation of Hazrat Hakeemul Ummat which we quoted a short while previously. My own experiences are witnesses to this fact. May Allah keep us safe from the wrath of the ahlullah.

Hakeemul Ummat says: "This matter of islaah (reformation) is a very sensitive and serious thing and so is the connection with the Shaikh, because the matter of acquiring benefit is dependant upon one's faith in the Shaikh. Without it, no benefit is possible. It is one of the most important preconditions and is almost like the "Siraat" bridge."

A certain person corresponded with me for a long time and asked me time and again if he could become a mureed, but my heart was not inclined towards that request. After a long time it was discovered that he was a thief. In one of his letters he wrote: "I have come to the conclusion that you are a harsh and strict person."

Now I ask, if that was his opinion, how would he have derived any benefit? If I had made him a mureed and he then said that, how very much would I not have felt slighted? Some things are known through one's taste and temperament and some things through intuition.

I wrote back: "Go somewhere else to somebody else to form a connection for islaah. To raise objections is the stumbling block in the path of acquiring benefit." — Ifaadaat, vol. 7. p. 250.
Hakeemul Ummat quoted a saying by Hazrat Maulana Yaqoob: "The mureed who argues and disputes with his Shaikh and every student who argues and disputes with his ustad, should be sent to the grazing fields of animals."
In other words, he is an animal, not a human being.

With regard to the matter under discussion, there is another important thing: I have already mentioned that my Hazrat Saharanpuri wrote to me in reply to a letter of mine: "I may be likened to a water-tap. The strength with which a person draws water from me, determines the amount of spiritual benefit he draws for himself from the original source of blessings. However the water comes through the medium of the tap."

Hazrat Hakeemul Ummat once said: "The main thing is the desire to acquire benefit. And Allah grants His favours in accordance with this desire. It is like a child who desires to drink his mother's milk. In this case the milk comes forth as a result of the child's desire and demand and the mother has no cause to be proud over the fact that she is the medium of the milk. On the other hand, it is necessary for the child to be grateful to the mother. In this regard Hazrat Haji Saheb once said: "The Shaikh does not give anything of his own accord. The whole treasure depends upon the student-mureed. The benefits only comes through the Shaikh." He also added: "The mureed should never think how wonderful he is in having added tarbiyat to his knowledge."" — Ifaadaat, p. 292.

In the letters of Hazrat Gangohi this same topic has been discussed on numerous occasions, viz. that the main thing is the desire and demand from the seeker. In one place he wrote to Maulana Siddeeq Ahmad Saheb, his most prominent khalifah:

"For this special gift to descend upon a person is only as a result of Allah's favour. This humble servant has been through a whole lifetime and yet has not gained anything... Water falls from a well and then flows into pipes and canals to the taps to be used for agriculture. The channels and pipes are only the medium in bringing the water from the well to the places where it is utilized. In the same manner, I am the medium, even though I am of no use. I myself beg you to make dua for me." — Makateeb Rasheediyyah, p. 17.

In another long letter to Maulana, he writes: "The dream which you had related to me belongs to the category of "mubaarak visions" which do not require any interpretation. However it is necessary for me to explain to you that there are two reasons why you have decided to put yourself behind me: One is this that you have faith in me, believing that in your opinion there is something special in me. The second in this that you have made me your apparent waseelah (means). This just like the water which comes out of the well. It is carried to the fields in channels or pipes and finally gathers in the fields. The channels and pipes are only the means for transmitting the water, nothing else. And whatever water is left in the pipes and channels is very little in comparison with what gathers in the fields even though the pipes and channels first have to get the water. This preference is not something about which to feel proud. It is an honour to have someone like you to follow me."

The incidents and stories about the sulook of my elders are many and even to try and mention them is difficult. All the biographies of those elders have been published. I now only mention a few stories by way of example:

1. Hazrat Sayed Ahmad Shahdarai Barelwi was a mureed of Hazrat Shah Abdul Azeez Saheb. When for the second time he came to Shah Saheb to obtain further instructions, Shah Saheb made him stay in a musjid which was

about fifty paces from the madrasah and where Shah Saheb and his students performed salaah. He also ordered him to come and meet him after every eight days. After about six months there was a wedding in Shah Saheb's family, which Shah Saheb, Shah Rafee-uddin and Shah Abdul Qadir attended. A tent was being put up but because of a tree on a particular spot the tent could not be easily erected. Sayed Saheb saw this, tied up his kurtah and climbed into the tree. Very soon he sorted out the wrinkles and the folds until the tent was properly pitched.

Shah Abdul Qadir liked what Sayed Saheb had done, and said to Shah Abdul Azeez: "Give him to me."
Shah Saheb said: "Take him."
Then he told Sayed Saheb: "Go to Mian Abdul Qadir."

Shah Abdul Qadir made him stay in a room in the Akbari Musjid and ordered him to involve himself in zikr and shughl near his sehdari. Sayed Saheb did as he was instructed. He remained seated in that spot irrespective of whether it was sun shine, rain or storm, and did not move from that spot until Shah Abdul Qadir told him to do so.

In this way Sayed Saheb stayed with Shah Abdul Qadir for two and a half years who then he took him back to Shah Abdul Azeez and said to him: "Here is Sayed Saheb, test him. I find him suitable."

Shah Saheb answered: "Mian Abdul Qadir, whatever you say about him is true. Give him "ijaazat for bay'at"." Shah Abdul Qadir replied: "No, you must give him "ijaazat" and your silsilah will continue through him."
Shah Saheb then gave him "ijaazat.".
— Arwaah Thalaathah, p. 124.

2. It is said that while Sayed Ahmad Shaheed was staying with Shah Abdul Azeez, Shah Saheb instructed him to busy himself with the "shughl-e-rabitah". Sayed Saheb excused himself from it.
   Shah Saheb spoke strongly to him.

   Upon which he replied: "Even if you were to command me to commit a sin I would do it, but this is not a sin, this is "shirk" and I am not inclined towards it."

   When Shah Saheb heard this he embraced him and said: "All right, I will take you along the path of the Ambiyaa. You seem to have no liking for the path of the auliyaa." — Jadeed Malfoozaat, p. 34.

With regard to the issue of 'Tasawwur-e-Shaikh' there is a story of Sayed Saheb in 'Arwaah Thalaathah': "Sayed Saheb was once sitting in the Akbari Musjid when a young beardless man, smartly dressed in silken clothes from top to bottom came along. He wore wide trousers and had rings on his fingers (like the smart people of that age).

He was a soldier and asked Sayed Saheb to make him a mureed.

Sayed Saheb looked at him and said: "Is this the appearance of one who is interested in entering into bay'at? Your beard is shaven off. You are wearing silken clothes and you have mehndi on your hands and rings on almost every joint of your fingers."

He answered: "I repent of all those things. I am taking the rings off immediately. I cannot take these clothes off now as I have no other clothes here. As I am unable to remove the

mehndi now and as I can do nothing about the beard, I will have to wait for that (to grow)."

Sayed Saheb asked some attendants to supply him with clothes. They gave him a kurtah and trousers, while Sayed Saheb himself gave him a turban and a chadar. After he had put on the new clothes, Sayed Saheb entered him into bay'at, took him aside and gave him some instructions. For six days this man came to Sayed Saheb daily at Fajr time and after Asr. On the seventh day he came along crying and distressed. He said: "I was under the impression that we would be staying here for six months during which I would be able to gain spiritual benefit from you. But today the order has came for our regiment to move. Tomorrow we depart, I am exceedingly sad at now being deprived of your company."

Sayed Saheb took him by the hand and led him into Shah Abdul Qadir's room, where they remained for about half to three quarters of an hour. Then Sayed Saheb came out an said to us: "Pick him up and bring him out into the air."

Having said this, he quickly went into another room. When we entered the room we found the soldier lying unconscious. We carried him into the courtyard and sprinkled water on him. We made him smell smelling salts and after a while he recovered. When he regained consciousness, he was completely oblivious of all around him like one drunk with love. He exclaimed: "By Allah, wherever I look, I only see Sayed Saheb. He is also in my eyes."
He said this three times loudly.

Thereupon, Sayed Saheb opened the door and looked out saying loudly: "Be silent. Remove my dog-like figure from your mind."

Sayed Saheb said this loudly and repeated the words three times. The result was that the soldier became completely recovered.

Khan Saheb (the author) says that he has heard from the elders that "tasawwur" is of two kinds: One which comes of itself and the second, which comes from making "tasawwur" - applying the mind. The tasawwur of which Sayed Saheb disapproved, is that type which is made with special effort. The type which comes of itself is not prohibited.

Hakeemul Ummat says regarding the saying of the soldier: "...Wherever I look I see only Sayed Saheb..." Whatever was done to him was as compensation because of his extreme sorrow of being parted from Sayed Saheb, so that he may be consoled by being able to form the image of the Shaikh at all times. The fact that he became "completely recovered" does not mean this was taken away from him and lost. It was only diminished."

Hazrat Thanwy also comments on the words: "Which comes from making tasawwur - applying the mind..": "This refers also to that type where someone is made the sole objective through special shughl excluding all else, where everything else is rejected. This is akin to "shirk". However, if in real love for the Shaikh, a person makes effort to create this tasawwur, there is no harm.

The saintly elders, who gave permission for this have only allowed it to be done to an extent of necessity, and in such a manner that one does not become oblivious of anything else. In this way 'tasawwur-e-sheikh' is just like the tasawwur of other things." — Arwaah Thalaathah, p. 134.

3. Regarding a certain couplet, a student of Shah Abdul Qadir asked him the meaning thereof and criticized the couplet. Shah Saheb gave him ten rupees and told him: "Go to the Khwajah of the Serai and ask him if there is any available young girl with him or not."

The Maulvy Saheb was quite surprised at this, but because he himself had started this dialogue, he did as he was commanded. Khwajah Saheb told him: "Yes a very beautiful young lady has just arrived. She is in one of the houses. I will go and speak to her and then come and tell you."
Khwajah left. Soon he came back and said: "I have acquired permission from her. Come along tonight."

That night the Maulvy Saheb came along to her, and found her sitting bent over forward, crying. He was quite surprised and said to her: "I have not forced you into anything."

She continued to sob bitterly. After about an hour she said to Maulvy Saheb: "I am a very oppressed and injured one. For many days I have been suffering hunger and walking all over in search of my husband who left me and went off. I did not know where he went to. For two to three months I have been searching for him all over...."

It was only then that the girl discovered that this man in front of her was her very husband for whom she was searching. He had secretly left home in order to go and study. No one knew where he had gone. The moment she opened her face, they both recognized each other.

The Maulvy stayed there the whole night. The next morning he came to Hazrat and said to him: "Hazrat the meaning of the couplet is correct."

There are many similar stories of our elders. However, it is of the utmost importance that the peer be a true peer who is the very embodiment of shari'at and tariqat, aware of the secrets of the unseen - not some pseudo-peer, who is in fact not a "peer"

4. Khan Saheb relates that on one occasion Hazrat Gangohi was quite excited when the main topic of discussion was the issue of 'tasawwur-e-sheikh'.
He said: "Shall I speak?"
Those present answered: "Speak."
He said: "For three full years the tasawwur of the face of my Shaikh Hazrat Imdaadullah has been in my mind and I have never done anything without consulting him."
Then even more excited, he said: "Shall I speak further?"
They answered: "Yes, indeed."
He said: "For many years Hazrat Rasulullah, Sallallahu Alayhi Wasallam, has been in my heart and I have never done anything without asking him."
Then he became still more excited and asked: "Shall I tell you something else?"
They replied: "Yes, indeed."

However, he remained silent. When the people insisted that he continue speaking, he said: "That's enough. Leave it."
The following day after much insistence by people he said: "Bhai, thereafter it was only the rank of ihsaan."

In a footnote on this Hakeemul Ummat says: "His asking time and again: "Shall I speak" is to test the eagerness of the listeners and their capability to absorb, because not everyone has the ability to bear such things. The "presence of the image" in the mind and consulting that "image" usually indicates the strength of imagination and happens at times

brilliant rays are illuminating the world to this day.

During that same year, Hadrat Maulānā **Ahmad 'Alī** Sāhib Muhaddith Sahāranpūrī *rahimahullāh*, bid farewell to this world in Sahāranpūr. Both *madāris* became orphans. Both heart-rending incidents caused the land to become constricted despite its vastness, and the bright world to appear dark. It was at this point that Hadrat Qutb al-'Ālam [Imām Rabbānī] openly turned his attention and focus towards these *madāris*. Prior to this, the attention he accorded them had been hidden and concealed because there was no need for it to be exposed [in the presence of the luminaries who were in charge of them]. Imām Rabbānī's rectorship of Madrasah Islāmīyyah Deoband was published in its newsletter of 1298 A.H., and his external and internal bond with *umm al-madāris* (the mother of all *madāris*) became known to the world.

Maulānā Maulwī Muhammad Mazhar Sāhib passed away in 1302 A.H. and in 1304 A.H., Maulānā Fayd al-Hasan Sāhib also passed away. This rendered Mazāhir al-'Ulūm an orphan from all sides. After the demise of these two luminaries, the external and internal rectorship of Mazāhir al-'Ulūm's was also handed over to Imām Rabbānī.

Hadrat had the opportunity of travelling Deoband on numerous occasions. People with insight would consider one of these visits to be worthy of being written in gold ink upon the history pages of Madrasah 'Āliyah Deoband. I refer to the *jalsah* which Imām Rabbānī had attended in Deoband – known as *jalsah-e-dastārbandī* (graduation ceremony).

Madrasah 'Āliyah Deoband had held four graduation ceremonies prior to this one. The first *jalsah* was held in 1290 A.H. during which five maulwīs qualified. The second *jalsah* was held in 1292 A.H. Again five maulwīs qualified. The third *jalsah* took place in 1298 A.H. and seven maulwīs qualified. The fourth *jalsah*, in which

some necessary time for seclusion. Hazrat Gangohi used to enter into his room alone for some time daily to sit in seclusion. Once, I wrote to Hazrat telling him that it is my desire to go and sit alone somewhere in complete seclusion. Maulana replied: 'Our elders never preferred that because that leads to one becoming well-known'." — Arwaah Thalaathah, p. 302.

6. Hazrat Thanwy says that during Hazrat Maulana Yaqoob's lectures in class, his tears used to flow freely.

   "Once we desired that he should teach the 'Mathnawy' to us. Mohtamim Saheb, Maulana Rafee-uddin Saheb, said: 'Wont you leave him in the madrasah to teach, for once he starts to teach that kitaab, he will leave for the jungles and the fire of Divine love will overwhelm him'."

7. Hazrat Gangohi said: "The person who is a good follower of shari'at but does not have "noor" in his heart, is better than that one who has "noor" in his heart but acts contrary to shari'at." — Tazkirah-e-Rasheed, vol. 2, p. 33.

8. Once Hazrat Maulana Yaqoob Saheb was going for Fajr salaat while in Ajmer, when he heard the buzzing of bees he immediately went into a state of wajd (ecstasy).

9. Hazrat Thanwy said: "Hazrat Maulana Rafee-uddin, the Mohtamim of Darul Uloom, Deoband was quoted to have said: 'When I make zikrullah, I swear by Allah, my mouth becomes so sweet just as if someone had placed "mithai" in my mouth.'

   The relater of this says that one of Hazrat's attendants said: 'Hazrat when I make zikr my mouth becomes sweet'.

heartedness that would have been a source of pride to the rulers as well. These sincere and religious people considered this function to be more important than their own wedding functions and, seeing as they considered these *Dīnī* guests to be more beloved than their own guests, they displayed absolute humility and courteousness towards them.

On one of the nights, a large group of guests arrived. All these guests, together with several hundred residents of the town, were hosted by Hakīm Mushtāq Ahmad Sāhib – the officer in charge (mayor) of Deoband. The excellence of his arrangements can be gauged by the fact that all the guests were hosted until ten o'clock that night. Not a single one of them complained that they did not receive water when they asked for it, or that they had to wait for it.

After the *fajr salāh*, the gathering commenced in the new building where the *madrasah* is currently situated. It continued until eight o' clock. The *mudarris-e-awwal* of the *madrasah*, Hadrat Maulānā Maulwī Muhammad Ya'qūb Sāhib, stood on the podium and delivered an inspiring talk in which he related the affairs of the *madrasah* in a concise manner. He outlined the income and expenditure, as well as the amount which was needed for the new building which was in the process of being built. This building was being built on the foundation which was laid by Hadrat Maulānā Muhammad Qāsim Sāhib *rahimahullāh* in 1293 A.H. Construction of this building had been in progress for eight years and it was being built according to the Divinely-inspired plans which had been drawn up by Hadrat Maulānā Rafī' ad-Dīn Sāhib. An amount of twenty-two thousand five hundred rupees had been spent up until the point when the building was being prepared for that specific *jalsah*.

When he completed his talk, Hadrat Maulānā descended the podium, took the graduation turbans and placed them in front of Imām Rabbānī. Qutb al-'Ālam Muhaddith Gangohī *rahimahullāh*

may one day be angry and reproach me for being sc extraordinarily pious."

Then Hazrat said: 'The spiritual state is a strange condition There are times when instead of making use of permissible exemptions (rukh-sat), one acts upon the actual injunctions diligently (azeemat), in such a manner that it leads to the claim that, that is the only way. There are times when if one becomes so steadfast on this path that you almost fear that kufr has been committed, when an error is made. For this reason it is always necessary to have a wise and well-acquainted Shaikh, who should be willing to reprimand in cases of extreme views. If such a Shaikh is not available, Allah Himself, provides guidance. Generally if a means (Shaikh) is available then it is the sunnatullah (way of Allah) that Allah grants guidance through them, and if a person is alone, then Allah guides.' " — Husnul Azeez, vol.1, p.129.

12. In his book 'Albada-i' Hazrat Thanwy in detail explains the differences between the Chishtiyyah and Naqshabandiyyah Shaikhs. He writes: "The system of the Shaikhs is first of all to create the spiritual connection and thereafter to break the relations with anything else - This is "wasl". Some other Shaikhs prefer "fasl" and endeavour to first break other relationships as the consequent effect is this that as the bonds with others are cut off, so the relationship with Allah becomes more and more stronger. The reason for this is that there are just two relationships - with Allah and with ghay-rullah (other than Allah). If the one increases, the other is diminished.

    The difference between the Shaikhs, is similar to the difference of opinion between doctors. They differ in their opinion as to whether, in order to restore a patient to health and strength, it is necessary to first try to remove the illness or

to first strengthen the patient. The Unani (Tibbi) physicians are of the opinion that the illness should first be treated because if the sickness is gone, strength will return automatically. Doctors with western education concentrate on strengthening the patient. They are of the opinion that if strength is increased, the sickness will depart automatically. This same difference of opinion is also prevalent among the spiritual doctors. Some prefer first removing all signs of illness. This is called "fasl". Some others prefer strengthening the patient which is called 'wasl'.

It is not preferable that any one of the two treatments be attributed to any specific silsilah (chain of shaikhs) because every Shaikh is a mujtahid in his own field, not bound by the taqleed of any other Shaikh.

If any Shaikh is a Chishty and at some time or other, wishes to follow a Naqshabandi teaching, he is free to do so. The same can be said of a Naqshabandi Shaikh. In matters of detail, every Shaikh is his own mujtahid but he is bound by the basic principles of the Order.

In principle the Naqshabandi favour "wasl" first, while the Chishtis prefer "fasl" first. Although no Shaikh is compelled to accept all the detailed tenets of the order, they choose whatever is most suitable for that particular mureed. Among the Naqshabandi the general choice is "wasl" while Chishtis prefer "fasl".

Once Haji Imdaadullah Saheb tested a mureed to see which system would be more appropriate for him. It happened like this:

Maulana Muneer Ahmad Nanotwi asked to be made a mureed but was not sure as to whether to join the Chishtiyyah or Naqshabandiyyah order. He asked Haji Saheb to

make the choice on his behalf. Haji Saheb said: "Tell me, if a person wishes to plant on a piece of ground in which there are many trees and bushes, what should he do first? Should he first plant and sow the seed and thereafter remove the trees and shrubs, or should he first cut off the trees and shrubs?"

Maulana Muneer Ahmad replied: "In my opinion, he should first of all plant and sow so that he may at least get some fruits.

Who knows, it is possible that in his efforts to clear off the trees, he may die and he will be empty-handed."

Hazrat laughed and said: "Enter the Naqshabandiyyah Order."

(The explanation is that he should from the very first day start making zikr and in this way begin sowing. The Chishtis feel that initially it is necessary to remove all impediments).

Previously the following has been stated: Hazrat Shaikh Abu Saeed Gangohi walked from Gangoh to Balkh to seek spiritual guidance from a Shaikh in Balkh. When Hazrat Shaikh heard of this he entertained him most lavishly, went out of the town to welcome him with the Sultan of Balkh by his side, who was also a disciple of his. He honoured him greatly and had him invited to the homes of the king and his ministers.

After a few days, Abu Saeed said: "Hazrat I have not come on foot from Gangoh to Balkh for all these lavish invitations. I have come to take from you some of that spiritual wealth which you had obtained from our house."

Thereupon the Shaikh recited: "The proud and pompous one never reaches his destination." Then he said: "My son, if you wish to gather that wealth, then say farewell to this princely state of yours and from today the cleaning of the toilets is your duty. Go and sweep the toilets." (The story of Abu Saeed is related concisely. I have already mentioned the story in more detail elsewhere in 'Aap Beati'. Hence, I leave the story here and continue my discussion).

Anyway after much difficulty Abu Saeed was permitted to come and sit in the Shaikh's majlis and listen. Thereafter he was instructed to begin zikr. In other words "wasl" was started. After being busy with zikr for a time certain changes had come over him. Then he was made to look after the dogs. It was during this time that from the unseen a special form of "tajalli" came over him, the pleasure of which made him forget all his difficulties.

At the same time it became known to the Shaikh through kashf, that this special honour was befalling Abu Saeed and he told his attendants: "A special tajalli has now descended upon Abu Saeed. Go to the field and bring him here."

The attendants went to fetch him. At that time Hazrat Shaikhul Shuyookh, Hazrat Shah Abdul Quddoos appeared in a vision and said to the Shaikh: "Nizamuddin, you had the right to make him do eyen more difficult tasks. But we did not make things so difficult for you."

This was a reprimand full of loving kindness, which had a very deep effect upon Sultan Nizamuddin. Thus when Abu Saeed appeared before him, he embraced him, immediately

instructed him to get involved in zikr and shughl and honoured him.

Abu Saeed was still longing for a re-appearance and another experience of his previous tajalli experience and longed for it every day during his zikr sessions. Then one day he made the intention to stop breathing until he again experiences it, even if he should die in the effort, because he felt it would be better to die than to live without it. He was prepared for all the difficulties which he would have to face in the process. Hence, for several hours he sat in one place without breathing.

Finally he again experienced the ecstasy of the descending tajalli. So ecstatically happy was he, that he took one deep breath that tore his muscles apart. Immediately a hand appeared from the unseen with a little bottle in which was some medicine, which was placed in his mouth. This brought him to immediate recovery.

Couplet:

"My pain is hidden from my doctors, which is best.
Perchance from the Unseen shall come its healing."

At that same time he was told to drink chicken soup for a couple of days. Later he told the Shaikh about this incident. The Shaikh immediately organized chicken soup for him to drink, because he considered that this was an order from Allah Himself, that he should eat good food after he had gone through the difficulties of cleaning the toilets and eating barley bread.

Soon afterwards the Shaikh honoured him with khilafat and he returned to Gangoh as a qualified Shaikh. Initially

in the ranks of the Chishtis it was preferable to first attend to "fasl" and with the Naqshabandi "wasl" was a priority. But now the Chishty has become a Naqshabandi. But what is there that one can do? The students do not have the same enthusiasm as in earlier days and moreover the Shaikhs are mujtahids.

In view of these facts the Shaikhs now prefer to let both "wasl" and "fasl" proceed side by side. The Chishtiyyah have discarded the precedence of "fasl" because giving it priority is not in the interest of mureeds today. They proceed with both processes together and any Shaikh who is unable to be a mujtahid today, is unsuited as a Shaikh.

The same is the case of the rational sciences today. In this too there is a difference of opinion among teachers. Some believe that the rational subjects should be taught first and some believe the other subjects based on textual references (hadith, tafseer, fiqh) should enjoy precedence.

Each of the two groups has his own arguments. But, today the research scholars believe that both subjects should be taught side by side, just as "wasl" and "fasl" go side by side.

But a new innovation has now been introduced. Some people have started concentrating on "wasl" alone with the complete exclusion of "fasl". Neither is 'fasl' being given precedence nor is it attended to afterwards, nor is it attended to together with "wasl". In fact there are some people who are so under the influence of "yogi-ism" that they have discarded "wasl" i.e. righteous deeds completely. They go into the jungles and desert to stay there, discarding all forms of

enjoyments of the flesh. This is the way of the people of falsehood.

Then among the ahlul-haq there are those who only concentrate on the teaching of zikr without any emphasis on "tazkiyah" (eradicating bad characteristics). They neither pay attention to reprimanding a mureed over evil deeds, nor do they warn against forming countless relationships. They fear being resented.

But I have already explained with reference to various texts, that the sufis have consensus on the fact that without "wasl" and "fasl" one cannot attain the true path. The master has the chance to choose to which, of the two "wasl" and "fasl" he wishes to give precedence, but to ignore anyone of the two is completely contrary to the principles of tasawwuf.

Today it is necessary to have both counterparts proceed together so that together with zikr and shughl the mureed should also endeavour to cast off bad character for his own reformation and rectification, which will also become easier to achieve. Through zikr the animal instincts are subdued and weakened and with a certain amount of "tawajjuh" - spiritual attention from the Shaikh - there is no reason why success should not be attained.

In conclusion "wasl" and "fasl" should both be proceeded with, one should increase his relationship with Allah, diminish contact with other entities and should seek guidance from a Shaikh. If a Shaikh is not available and some reputed scholar is around, one should seek guidance on the path from him. If there is no chance of meeting the Shaikh in person, advice and guidance may be acquired through correspondence. It is of the utmost importance to do deeds of righteousness

because to try and act upon the commandments of tasawwuf and to learn them without doing righteous deeds, is useless." — Albadaa-i, p. 230.

12. (b). Hazrat Maulana Thanwy says: "Once Maulana Husain Ahmad came to me with the request to initiate Maulvy Abdul Majeed and Maulvy Abdul Bari into bay'at with me.
I said to him: 'Why don't you let them perform bay'at with you?'
He replied: 'I am not capable of that.'
I said: 'I can also say that but the truth of the matter is that neither am I Junaid or Shibly, nor are you. But they do not require a Junaid or a Shibly, and to serve them, you as well as I are suitable. For the seeker it is only necessary to have a Shaikh of our rank.'"

Today the teacher of 'Muslim' and 'Bukhari' are not of the rank of Junaid and Shibly, but still the work continues from necessity. If in tasawwuf, today, we should be in need of a Junaid and a Shibly then for the teaching of hadith you will at all times require an Imaam Bukhari and an Imaam Muslim. That will mean that no knowledge will be able to be imparted today.

Hence, if you and I are going to say that we are not Junaid and Shibly, both of us will speak the truth, and if you or I are going to say we cannot serve these people, we will both be liars. The truth is that neither you nor I are perfect, but to be of service to them, that we can both do. What you say is said out of humility. Allah has kept me safe from pride and has also saved me from artificial humility. Such a form of formal humility leads to harm for the cause of the mureeds.

Just imagine, if every rich one should say: I am poor and destitute and in need and proceed to expound his needs

before others, then what will happen to the really poor ones? And before whom will they cry for their needs? This is not right. If a man with some extra money, keeps it in his possession and a poor man comes to him, then instead of saying: "'I am a poor man", he should say: "I am no Qaroon but due to the Grace of Allah, I have this for you."

There is a Hadith which tells how Rasulullah, Sallallahu Alayhi Wasallam, saw a rich man dressed in torn and tattered clothes and said to him: 'What is this manner of dress? Allah loves to see the effects of his bounty on his servants. So as Allah had given you, eat and wear.'

In so doing there is this other advantage, viz; that the poor will be able to recognize a rich man and make use of the opportunity of explaining their needs. Otherwise how will they know whom to approach?

Anyway I said to him that both he (Maulana Husain Ahmed Madani) and I could enter the two gentlemen into bay'at. There is however the question of who of us they prefer because of having faith in him.

I said to him: "They have faith and confidence in you, not in me. You are a servant of the people and so am I."
I put them off."

Many people accuse me of being hard, saying that in the case of our elders there was not so much hardness. To that I answer: "In the old days there were not so many juniors with high opinions of themselves."

In this regard I remember a story about Mamoon-al-Rasheed: Everyone knows that Mamoon-al-Rasheed's empire was very

vast. He was himself a very humble person of pleasant disposition. In spite of being a king, even his slaves could joke with him and speak to him in an informal manner, without him becoming displeased. The result was that people became quite bold with him in their views.

Someone said to him: "You are the successor to the Rightly-guided khalifahs because this is that same government which has been in power since that early era. They never had all this glamour and splendour, servants and guards as you have. They lived lives of utmost simplicity. How is it that you are so different from them?"

Mamoon-al-Rasheed replied without justifying his actions: "You are looking at the most prominent ones from among the Khulafaa-ur-Raashideen, but you have considered whether the general public of their times were the same as those of today. Look at the public of their time like Abu Hurairah, Miqdaad, Anas, Radhiallahu Anhum, etc. If you are going to become like the general public of those days, I will become like the khalifahs of those times. But if the public become like Haamaan and Fir-oun and I become a simple being, then within a short while the public will declare me a mad man and replace me. Now it is a matter of suitability. Like the masses, so the rulers."
Indeed, Mamoon-al-Rasheed gave an intelligent answer.

13. Hazrat Thanwy also says: "I remember a very useful thing: It is quite a well known saying that a certain saint had stolen another's nisbat.

Hazrat Maulana Rasheed Ahmad Gangohi said: "Nisbat is the word used to describe nearness to Allah. This cannot be seized from anyone. How is it possible that Allah should grant

someone something and another come and steal it? What can happen is that someone, through his tasarrufaat, may interfere in the personal spiritual condition of another with the result that his righteous deeds become adversely affected. But the victim can fight back. If he does not, and if he does not remain steadfast, the interference in his good deeds can adversely affect his nisbat." — Ifaadaat, vol. 1, p. 61.

14. Hazrat Thanwy also says: "Hazrat Gangohi used to say: "If in a majlis both Hazrat Junaid and Hazrat Haji Imdaadullah Saheb were present, we would not even look towards Hazrat Junaid'." — Ifaadaat, p. 172.

"Whether in a temple or the Haram the light of the sun and moon doth shine, it is the light.

My love is for you so what is there I can do about what my eyes see?"

15. I have seen a letter from Haji Saheb dealing with the subject of Tasawwuf and it is so filled with valuable information that I quote it word for word:

Bismillahir Rahman-Nir-Raheem. Salaat and tasleem!

To Maulvy Muhammad Yaqoob Saheb.
Assalamu Alaykum

Through Allah's Grace, I am in the fine condition in which He has kept me. Your letter reached me and through it my longing for your company has become even more. The confidence you have expressed in this humble one is based upon your good opinion as you wrote, but the good opinions of many mureeds often cause the murshid to be put on such a pedestal to which

the murshid cannot even aspire. It will be no surprise if you too, because of your good opinion will reach your destination. I had wanted that a few like-thinking brothers should come together and discuss various matters pertaining to sulook so that after continuous discussion, the facts become part and parcel of our loves and we all reach our destination and objective.

But what is there that I can do. Whatever Allah wishes, happens and whatever He intends He does. The poor slave worries about what to do and cries about it.

My dear friend, a true seeker after the path of sulook should at all times be enthusiastic about his objective and should never become down-hearted and without courage. If one makes this his continuous condition, I have a strong hope that he will not be deprived of progress:

لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللهِ

"Do not give up hope for the Mercy of Allah;

إِنَّ اللهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا

"Verily Allah forgives all faults"

إِنَّهُ هُوَ الْغَفُوْرُ الرَّحِيْمُ

"Verily Allah is the Forgiver, the Merciful."

Maulvy Khurshid Hasan (Maulana Qasim Nanotwi) is a real khurshid (sun). I have given him such instructions and ijaazat as I had received from my elders. Whosoever wishes, may acquire benefit from him.

In reply to your letter of request, I have already written a letter to him regarding your request for bay'at. It will Insha-Allah reach him. He will not refuse. I hope from the most Noble Lord that you will be blessed in this bay'at and that your ending will be good. — Maktoobaat Imdaadiyyah, p. 299.

This letter is quite long and is in Farsi (Persian) with an Urdu translation. I have decided to confine myself to quoting the Urdu because the number of those who understand Farsi today are few indeed.

My main aim in quoting this letter is to indicate that it is of the utmost importance that one should have a high opinion of and confidence in the Shaikh. This, by experience, is extremely important if one wishes to gain spiritual benefit. Haji Saheb said: "The confidence you have expressed in this humble one is based upon your good opinion (as written in your letter)... even though this one of ill-fortune is not worthy thereof. May Allah let this good opinion of the mureeds cause them to reach their intended destination."

16. There is another long letter written by Haji Saheb to Nawaab Chatary Saheb at a time when the latter had already emigrated to Makkah Mukarramah to settle there permanently. In it he says:
"Please make arrangements for the expenditure for living here, but let it not be charity, because that will entail becoming involved with that over which one has no right. That will be something very unsuitable for one aiming to be an 'aa-shiq' (lover) even if it may be permitted for an Aabid (worshipper). Moreover to live here in Makkah Mukarramah on funds over which you have no right, is indeed most harmful. I also suggest that you do not ask for such funds for yourself, because for anyone to come to the door of a Most Generous Host with a

parcel of food is indeed a sign of bad manners. But because you are a beginner in this field, you may make arrangements. Otherwise it could cause you worries, which can also be harmful." — Ifaadaat, p. 134.

The advice given by Hazrat Haji Saheb is very valuable. However, it is so for those who are able to bear the burden of going without provisions. Others should never follow it and try to undertake this journey without making adequate provisions, because it would mean that they would have to start begging and arriving at people's houses at meal-times, hoping that they will be fed. It will also mean that they would always be hoping and expecting people to give alms to them, or would have to make all kinds of plans to receive alms.

17. A letter by Hazrat Haji Saheb to Maulana Muhammad Qasim Nanotwi.

Bismillahir Rahman Nir-Raheem

To Respected Maulana Muhammad Qasim Nanotwi
Assalamu Alaykum Wa Rahmatullahi Wa Barakatuh.

I have received your letter which increased my longing for you, and made me exceedingly happy. Whatever you had written about this humble one is what any mureed should think of his guide, even though I on my part am more adequately aware of my own shortcomings, in spite of your words of faith and confidence.

However, I find myself unsuitable to have been chosen to adopt permanent residence in the Haram of Allah, but what is there that this slave can do?, save to worship

and glorify Him! And to continue roaming around the mubaarak Places of the Noble One! And to stop thinking I am not fit to be here!

(Zakariyya says: In this regard I remember a couplet of Haji Saheb himself based upon the fact of the above topic:

"Even though a sinner and unfit I am, O Lord of All,
Where can I proceed, having left your House?
For who is there for me except You alone?")

Then Haji Saheb continues: But it is my sincere hope that Allah the Most Merciful One will not leave me destitute, because He does not prefer that His servants be harmed.

In other words at the Court of the Independent One, how can there be success in anything else except in humbling oneself at His door. To say anything more than that is not necessary, because you are yourself an aalim of extreme intelligence. Hence I advice you, while keeping Allah's bounty in view, to convey to any seeker after the path of sulook all that has reached you from our saintly elders. Our manner of instruction is noted down in our books: 'Irshaadul Taalibeen' and 'Jawaahir-e-Khamsah' and 'Risaalah Makkiyyah', which deal with the spiritual training efforts of our Order. So, do prescribe the most suitable guidance in zikr and shughl as the occasion demands for the specific students. In future whichever Shaikh sends a student to you, should himself prescribe the guidance. — Maktoobaat, p. 288.

From the advices written down by Hazrat Imdaadullah we refer to the fact that any present sent to any place, will only be truly appreciated in such places where that present is not found. For example if anyone should take "chillies" to India, it will not be appreciated and so also if one takes grapes to Kabul.

Similarly, need and want is practically non-existent at the door of a generous king. Thus, dependence on His generosity is greatly appreciated there.

18. In another letter by Haji Saheb to Maulana Nanotwi, Haji Saheb for a special reason calls himself Abdul Kareem (servant of the Generous One).

"From Abdul Kareem to Maulvy Muhammad Qasim Nanotwi. Salaam from one filled with longing.

Your two letters have reached me, having arrived on the 15th of Rajab and a third one delivered by the hand of Maulvy Rasheed Ahmad Gangohi was filled with painful longing. Your letters pleased me much. May you always be well.

Dear brother, in this path of ours there is no pain greater than the pain of failure, grief and deprivation from righteousness, because to suffer loss is actual non-existence, while success and spiritual gains are signs of existence. Being "something" is a calamity upon a "saalik", while looking upon yourself as nothing is an avenue towards fruitful results.Hence, for as long as you have life in you, direct all your efforts in the attaining of success and serve the people according to the guidance of the Shaikhs. Remember you and us are only the means (waseelah) nothing more. Remember Allah Himself uses this 'waseelah' as a pretext towards sending his favours and organises the needs of his servants; And Allah is with us."
— Imdaadul Mushtaaq, p. 304.

19. Extract from a letter of Hazrat Haji Saheb to Hakeem Ziya-uddin:
"It is necessary that you shall not allow the faults of those

who are involved with zikr and wirds, while learning the path of Tariqat, to go without reprimand. Continue to study books on "akhlaaq", and on the sayings of the Shaikhs and their letters of guidance, because the words of the Shaikhs strengthen one's spirit and makes an effeminate man into a real one. Continue to inform me of your spiritual condition.

In this letter I have heard from Janab Ahmad Husain of Muhammad Yusuf's going to Alour. I am quite distressed that there has come an interruption and setback in his spiritual condition. It was indeed a great test. May Allah show mercy. Remember, poverty and want is a me'raj for a believer. Because of not having the strength to bear with patience and to be satisfied with one's lot, made him lose patience. If only he had borne his lot with patience for a few days, and had been steadfast, then the calamity would have passed over in due course...."
— Maktoobaat, p. 330.

20. Extract from a letter by Hazrat Haji Saheb to Abdul Waheed Khan Saheb:
"...Do not think your murshid is unaware and negligent of you, and do not turn to another until such time that the Shaikh gives permission. Such people who move away lose credibility in the eyes of the Shaikh and fail to reach their destination. But Insha-Allah a true seeker will not become deprived of spiritual good...."

Then, after writing to Khan Saheb about performing two rak'ah salaah and making "muraqabah" Haji Saheb writes:
"From now onwards, whatever experiences you have should be related to Maulvy Rasheed Ahmad and Maulvy Muhammad Qasim Saheb and you should carry out their further

instructions. You should consider them, the successor to your murshid."

21. Extract from a letter by Haji Imdaadullah to Abdul Waheed Khan:
"....In spite of your busy schedule, you should recite the twelve (baaraah) tasbeeh, zikr of paas anfaas etc., and the zikr of the name of Allah (ism-e-zaat), which will be twenty thousand times "Allah Allah", recited in such a way that the heart, tongue and the mind join in all together. This should be done daily. If twenty thousand is not possible, then you should create the practise of reciting twelve thousand.

Then also, you should practise the effort of holding your breath according to your own ability. The manner of this will become clear when you start performing this. Ask Maulvy Rasheed Ahmad and Maulvy Muhammad Qasim as to how it is to be done. There is no need for me to write the details."

22. Extract from a letter by Haji Imdaadullah to Abdul Waheed Khan:
"....I have been informed through Mian Raheem Bakhsh that you have contracted an illness for which you require treatment. Artificial love is only a guide towards true love for as long as there is no separation from the beloved, otherwise it will be harmful to the lover.

In other words it is necessary for the seeker after truth to see the true object of his love, in the metaphoric love. If the "majaazi (temporary) love" is overwhelming, then the manner of dispelling it, Is this:
Let the picture of the "majaazi (temporary) love" be kept in mind at the time of "nafi and isbaat" zikr.

Then at the expression of "LAA", bring that picture forward in the mind from the heart with all your mental strength.

At the recitation of 'ILAAHA' pull the head towards the back on the right side and while doing so, imagine that you are thereby violently removing that object from your heart, and throwing it behind yourself and breath out.

Then utter the word "ILLALLAH" with emphasis while also uttering a strong "dharb". During this you should also imagine yourself bringing the "noor"; of Allah and love for Him into the heart. You should perform zikr like this for some time. Thereafter, Insha-Allah, the artificial or majaazi love will turn into true love within a short while.

Also recite "Allahu Allahus Samad" five hundred times and after Esha recite "Ya Azeez" one hundred and one times, as well as "Yaa Arhamur Raahimeen", the same number of times.
Continue writing to me about your spiritual condition." — Maktoobaat Imdaadiyyah, p. 421.

23. Extract from letter of Haji Imdaadullah to Hakeem Ziya-uddin.
".....I have heard that you were offered employment in Bhopal for a salary of forty rupees to practise medicine, but you did not accept the offer. Anyway, whatever you consider best for you is good. However, in my opinion it would have been very suitable for you to have stayed in the atmosphere of such an Islamic state. That would mean being saved from all the domestic disputes as well as you being able to involve yourself with what pleases you. It is of the utmost importance to remain busy with building up one's spiritual condition, especially

during the latter part of one's life. I would be very pleased if we can meet once more.

I have also heard that Maulvy Rasheed Ahmad also had this desire. I pray to Allah that you both be together on haj. Aameen. I have made the firm intention of spending the rest of my life in Madinah Munawwarah and it is my wish to die there and be buried in Baqee.
I am awaiting the arrival of Maulvy Rasheed and others." — Ifaadaat, p. 227.

24. Hazrat Thanwy said: "Numerous people corresponded with me on the subject of "peeri-mureedi". Whenever they discovered that there was something they had to do, they stopped writing. This is what is happening today. People want to enter Jannat but do not wish to do anything to earn it. How can this be? It is only right that they should do that which is expected of them, before the reward is handed out. Then the result will be a success.

    This illness has even struck the Ulama and there is no point in complaining only about the general public." — Ifaadaat, p. 227.

25. Maulana Ali Mia (Maulana Abulhasan Ali Nadavi) writes in his biography of Hazrat Raipuri: "A certain man came to Raipur where during Ramadhaan everyone is normally busy with tilaawat, zikr and various spiritual exercises. When he saw this atmosphere of steadfast, strenuous exercises, he said: "This is something which I cannot do."

    Possibly someone told Hazrat of this remark and that evening at supper time, Hazrat said: "Some friends come here and think that their food will be ready and served to them without

effort. But they should know that nothing is attained without effort. On this path hard work is required." Then he recited the verse:

"Those who strive in Our path, We will guide them to Our ways..."

A few days later, it again reached him that another person, on seeing the extreme devotion with which his comrades were busy, together with strenuous spiritual efforts, had lost courage and said: "Who can keep up these spiritual vigils?"

When Hazrat heard this, he said with great excitement: "If any of you know of such a house where I can acquire two rotis, ready baked without having to work for it, then I too will take my basket and go there to fill up. But some friends only complain about having to exert themselves.

But I say: "These hard strivings have been carrying on here for many days, before we can start grinding the corn at the millstone. First one has to plough the land. Then a good quality seed has to be planted. Thereafter the growing plants have to be watered and looked after, so that they grow well and ripen. Then comes the harvesting and the separating of the chaff from the corn. Only after that does the grinding of the corn commence, after which flour is produced.

After that the dough has to be kneaded. Fire still has to be made and other preparations made before bread can be baked, which you have to break before eating. At eating time, if the bread is digested it is only through the bounty of Allah. And if not it may be vomited out."" — Sawanih Hazrat Raipuri, p. 339.

26. Khan Saheb says: "Once Hazrat Maulana Muhammad Yaqoob Saheb was sitting under the pomegranate tree performing wudhu. I was standing behind him while he talked to me.

Hakeem Abdus Salaam Maleeh-abadi was talking to Haji Muhammad Aabid Husain, saying: "A majzoob friend of mine has gone on hijrat to Makkah. When I went to Makkah Mukarramah he told me quite emphatically: "Stay here, do not return to India, because there is a rebellion over there." "

Maulana Yaqoob heard this, turned around and asked: 'Who is he? What does he know of India? Is India his or ours? Nothing is happening here. The broom will sweep, but no mutiny will occur.' Then he said a few times: 'Raat unki din unka. Raatko unki dinko unka' (The day is for one and the night for the other)."

Haji Muhammad Aabid said to Hakeem Saheb: "Listen to him. This is our majzoob." "

Hazrat Thanwy writes on the words: 'Who is he?' This is a sign of Hazrat's being a qutub." — Arwaah, p. 313.

I (Zakariyya) say: "The result was as he prophesied. The night was for the English and the day belonged to Congress. No rebellion took place; but the broom did sweep (the English away)."

27. Khan Saheb writes: "One day Maulana Muhammad Yaqoob was sitting in his classroom at Fajr time. He appeared quite worried as he sat there in silence. A few other friends and I arrived there. He said to me: "Owfoo! This night I have made a bad mistake. I said something to Allah, and He replied to me.

Then I again said something (which was unsuited) and I was told: "Be quiet! Do not say something like these unsuitable words." On hearing this I remained silent. I begged forgiveness for my presumptuous utterings and finally my fault was pardoned. Thereafter a chair descended from the heavens with stairs leading to it.

I said: "I understand."
Then Unseen said to me: "Yes.""

Khan Saheb further says: "That was the time when Hazrat Nanotwi was very ill in his last fatal sickness. Maulvy Fakhrul-Hasan told the story to him and when Hazrat Nanotwi heard it he was greatly distressed. He sat up and said: "Owfoo! Did Maulvy Yaqoob relate that? Towbah, towbah, towbah!! Yes, that is him, because he is a majzoob. If we had uttered those presumptuous words, we would have been destroyed."

Commenting on this, Maulana Thanwy says: "Sometimes during majzoobiyyat such words are pardoned, and there are some majzoob people whose "jazb" only appears from time to time."

28. Hazrat Maulana Thanwy said: "I have had many discussions with Maulana .... on the issue of soliciting funds. I said that by addressing an appeal to a specific person means taking note of his prominence and when a prominent person appeals to another for funds, the prominence of the solicitor influences the donor."
    Maulana on the other hand said: "What prominence and respect have I and what is so wonderful about my special position? What effect will my prominence have?"
    I replied: "No doubt, in your eyes you deserve no respect. But

ask the people how much respect they have for you."
Maulana replied: "No, sir."

The conversation continued for a long time. He remained on his opinion and did not accept my view." — Arwaah, p. 285.

29. Maulana Thanwy also said: "A certain Maulvy wrote me a letter in Arabic in which he expressed his desire to enter into bay'at. I wrote back: 'It is necessary that he who can benefit others should be more excellent in comparison with him, who needs to be benefited. Here the matter is opposite to that, because I am not capable of writing such Arabic. Hence, for you to keep contact with me will be useless."

This man only wrote in Arabic in order to exhibit his ability, which shows his pride in himself. He wanted to show he was an aalim. What kind of aalim is that person who considers himself to be an aalim?

Another person also wrote in Arabic. I wrote back to him: "What is the special reason and advantage of writing in Arabic?"
He replied: "it is the language of the people of Jannat."
I wrote back: "Swear by Allah that when you come here, you will converse with us in Arabic, because this is the language of the people of jannat."

No reply came. He did not even feel ashamed and did not even revise his words that at the time of writing his niyyat was this or that. He considered himself quite clever, but such cleverness is of no avail here with us. Through Allah's Grace and the barakat of the elders my mind very quickly understands the hidden reality, even though people do not expose

the truth. And generally the truth comes out as I had perceived it to be.

I told one person: "There is pride in you. You should treat this illness." He did not accept my diagnosis and in fact became even more indignant. Five years later he came back to me and admitted: 'Your diagnosis was completely correct. I do have the illness of 'kibr' in me'." — Ifaadaat, p. 230.

There are a few more topics I would have liked to include in this volume, but for the last two weeks there has been such a stream of visitors that I could not dictate anything. I have, however, made short notes of what I wanted to say further and have told Maulvy Aqeel and Maulvy Salmaan, that if I return (from haj) then I will complete what I started Insha-Allah. Otherwise it will be their duty to complete it on my behalf and annex it to this volume.

May Allah in His Infinite Mercy pardon any faults committed in this disjointed work of mine.

"And He grants help towards the attaining of that which He loves and which pleases Him." And May Allah's choicest blessings descend upon Sayyidina Muhammad, Sallallahu Alayhi Wasallam, and his Sahabah, Radhiallahu Anhum.

This we beg of You, Your Mercy, O Most Merciful One.

Zakariyya Kandhalwi

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